AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. II.—(XXII).—MAY, 1900.—NO. 5.

MEDIÆVAL ENGLISH SONGS IN HONOR OF OUR LADY.

" Wherefore, to the lorde that is Celestyall,
I wyll nowe crye, that of his Influence,
Of grace and mercy, he wyll a droppe let fall,
And sharpe my wytte with suche experyence,
That this may fynysshe with his Assystence,
With fauour of the virgyn his Moder moste excellent,
To whom I thus praye with mynde and hole entent:
Adsit principio Sancta Maria meo.

Moste blyssed Lady comforte to such as calle
To the for helpe in eche necessyte,
And what thou aydest may in no wyse Apalle
But to the best is formyd in ylke degre:
Wherefore good Lady I praye it may please the,
At my begynnynge my penne so to lede,
That, by thyne ayde, this werke may haue good spede." [1]

There is a nameless charm, a winning naïveness, a peculiar tenderness in the forms our English wore in mediæval days. The language has waxed exceeding strong since then. There is none like to it in sheer forcefulness, and in the directness with which it carries home a thought. It lends itself gracefully to every phase of the human mind, to every emotion of the heart, to every aspiration of our nature. And yet one somehow loves to linger over the accents of its childhood,—over the lispings and the quaintness, and the tenderness it expressed ere even yet

" Chaucer with harmony inform'd
The language of our fathers "—

[1] Quoted by the Rev. T. E. Bridgett from Introduction to *Fabyan's Chronicle.* Vid. *Our Lady's Dowry; or, How England Gained and Lost that Title.* London: Burns & Oates. Pp. 19–20.

when the boy was still a "lytil bairn," and mother was "mudder" and "moder," and father was "fader."[2]

The pretty story of the vision of St. Godric, in which our Lady sings a canticle to her loving client, may not perhaps stand the electric light of nineteenth century criticism, but the words of the hymn are those one finds it easiest to associate with the "mayde Marie:"

"Seinte Marie, clane virgine,
Moder Jesu Christ Nazarene,
Onfo, scild, help thin Godrich,
Onfang, bring heali widh the in Godes rich?
Seinte Marie, Christes bour,
Meidenes clenhed, moderers flour,
Delivere mine sennen, regne in min mod,
Bring me to blisse wit thi selfe God."[3]

Father Bridgett quotes from the publication of the Early English Text Society a quaint little stanza written by a pupil of Dan Lydgate "towards the end of the fourteenth or beginning of the fifteenth century." It contains an instruction in manners for a child, a gentleman's son:

"Afore all things, first and principally
In the morrowe when ye shall up rise,
To worship God have in your memory,
With Christ's cross look ye bless you thrice,
Your Pater Noster sayeth in devout wyse,
Ave Maria, with the holy Crede,
Then all the day the better may ye spede."[4]

It is pleasant to picture the little fellow kneeling at his bedside, before he has "dressed himself and donned on his array," lisping thus his morning Ave:—"Hayl Marie, fol of milce (*i. e.*, mercy or grace), God is mit the, thu blessede among wymmen, i-blessed be frut of thine wumbe. So be it."

Or even thus:—"Heyl Marie, ful of grace, God is whit thee, and blessyd be thou among alle wymmen, and blessed the fruyt of thi wombe Jhesus. Amen."

[2] The familiar invocation of Chaucer comes to mind:

Glorious mayde and moder, which that never
Were bitter, neither in erthe nor in see
But ful of swetnesse and of mercy ever
Help that my fader be not wroth with me.
—A. B. C.

[3] Quoted by Bridgett, o. c., p. 143, from *Reginald's Life of St. Godric.*

[4] Quoted by Bridgett, o. c., p. 160, from *Publ. of the English Text Soc.*

The boy may have learned to salute his "moder myld" in simple rhyme, and then he would say:

"Heyl Marie, of grace i-fild,
And of God himself i-tild,
Blisceth be thu among wimmen,
For thu art of Davi kinges kin,
Blesced be the frut of thi wombe,
For it is Goddes owene lombe."

Not less childlike, and we may be sure dear to her who is "bothe good and kynde," would be the prayer if thus it fell from the boy's lips:

"Heil Marie, ful of grace,
The lauird thich the in hevirilk place,
Blisced be thu mang alle wimmein
And blisced be the blosme of thi wambe. Amen.

Moder of milce and maidin Mari,
Help us at ure hending, for thi merci,
That suete Jhesu that born was of the,
Thu give us, in is godhed him to se.
Jhesu for the moder luve and for thin hali wondis,
Thu leise us of the sinnes that we are inne bunde."

For other quaint forms of the *Hail Mary* Father Bridgett refers to Wright's and Halliwell's *Reliquiae Antiquae.*[5] This treasury of precious gems is not within our reach at present, but from *Songs and Carols of the Fifteenth Century*, an interesting collection of early English verses edited by Mr. Wright, a few tributes to our Lady, appropriate to the present season, may here be given. And first, as most in harmony with the time, the following:

1.

"Synge we, synge we,
Regina celi, letare.
Holy maydyn, blyssid thou be,
Godes sone is born of the;
The fader of hevene worchepe we,
Regina celi, letare.

2.

Heyl, wyf! heyl, maydyn! heyl, bryt3 of ble!
Heyl, dowter! heyl, suster! heyl, ful of peté
Heyl, chosyn to tho personys thre!
Regina, etc.

3.

Thou art empresse of hevene so fre,
Worthi maydyn in magesté,
Now worchepe we the trenyté,
Regina, etc.

4.

Lady so lovely, so goodly to see,
So buxsum in thi body to be,
Thou art his moder for humilyté,
Regina, etc.

5.

These ben curteys kynges of solunté,
They worchepyd thi sone with umylité;
Mylde Mary, thus rede we.
Regina, etc.

[5] From which collection the preceding forms are taken by Father Bridgett, o. c., p. 188.

6.

So gracius, so precyows in ryalté;
Thus jentyl, thus good, thus fynde we
Ther is non swych in non cuntré.
Regina, etc.

7.

And therefore knel we doun on our kne,
This blyssid berthe worchepe we;
This is a song of humylyté.
Regina, etc."

A favorite subject with the mediæval singer, no less than with the preacher, was our Lady's Joys. St. Anselm, St. Aelred, Venerable Bede, and many others have left us their tributes of eloquence. Some of these are given by Father Bridgett. Of those who in song congratulated Mary on her joys, the following may answer as an illustration:

THE FIVE JOYS OF THE BLESSED VIRGIN.

1.

" Seinte Marie, levedi brist,
Moder thou art of muchel mist,
Quene in hevene of feire ble;
Gabriel to the he liste,
The he brouste al wid riste
Then holi gost to listen in the.
Godes word ful wel thou cnewe;
Ful mildeliche therto thou bewe,
Ant saidest, 'So it mote be!'
Thi thonc was studevast ant trewe;
For the joye that to was newe,
Levedi, thou haue merci of me!

2.

Seinte Marie, moder milde,
Thi fader bicome to one childe,
Suc joye ne scal never eft be.
The stronge fend that was so wilde,
Godes hondiwerc he spilde.
For on appel of the tre.
Levedi, mon thou breutest bote,
The stronge fend an under fote,
Tho thi sone was boren of the:
For the joye that tho was swote,
Levedi, yemme grace that I mote
Wid al mine miste lovien the.

3.

Seinte Marie, quene in londe,
Godes moder ant Godes sonde,
That te sculde been so wo;
Jewes hiden thi sone an honde,
Judas soldin him to honde,
On the rode heo gonnen him slo;
The thridde dai he ros to live;
Levedi, afte were thou blive,
Ac never so thou were tho.
Levedi, for then ilke sive
That tou were of thi sone blive,
Al mi sunnes thou do me fro!

4.

Seinte Marie, maydan ant mere,
So lengore o so betere thou were,
Thou here him alle that clepet the to:
In muchele blisse that tou were,
Tho thinne swete sone i-bere
I-siu him in to hevene sten.
E sit arist as ure drist,
And weldet al as hit is rist,
We mowen i-heren ant i-sen.
Levedi, for thi muchele miste,
The swete blisse of hevene briste,
Seinte Marie, herude me.

5.

The fifte joie is feirest in wede,
Tho thou in to hevene trede,
To him that was of the i-born.
Nou thou art in hevene quene,
Mit tine sone, brist and scene;
Al folc the heret therfore.
There is joie ant eke blisse
That ever last, wid-oute misse
Ant ther thou art quene i-corn,
Levedi, tuct thou me mi bene,
For the joie that ever is newe,
Thou let me never be furlorn."[6]

[6] Quoted by Bridgett from a MS. in the library of Trinity College, of the first half of the thirteenth century, o. c., p. 71.

Of a later age the following relic of song has come down to us:

1.

"I may synge of a may,
Of joyis fyve and merthis most.
The ferste joye, as I ȝou telle,
With Mary met seynt Gabrielle,
"Heyl, Mary, I grete the welle,
With Fader and Sone and Holy Gost."

2.

The secunde joye, in good fay,
Was on Crystemesse day,
Born he was of a may,
With Fader, etc.

3.

The thredde joye, withoutyn stryf,
That blysse´ul berthe was ful ryf,
Quan he ros fro ded to lyf,
With Fader, etc.

4.

The forte joye, in good fay,
Was upon halewyn thursday,
He stey to hevene in ryche aray,
With Fader, etc.

5.

The fyfte joye, withoutyn dene,
In hevene he crownyd his moder clene,
That was wol wil the eyr a sene,
With Fader, etc."[7]

As one wanders about amongst the flowers of poesy planted by her devoted servants in Mary's garden, so many graceful forms meet the eye that one is all at a loss which to leave ungathered. Appropriate once more to the Easter time, we select a few stanzas which in the original close a Christmas song:

1.

"On Good Fryday was don on rode;
The Juwes spyltyn his herte blode;
Mary, his moder, be him stode;
Ȝe ben our help and our socour.

2.

On Esterne day he gan up ryse,
To techyn hem that wern onwyse;
Jhesu, for ȝour woundes five
Ȝe ben our, etc.

3.

On Halwyn Thursday he gan up steye,
To his fader that sit on heye;
Jhesu, for your curteysye,
Ȝe ben, etc.

4.

On Qwytsunday he gan doun sende
Wyt and Wysdam us to amende;
Jhesu, bryng us to that ende,
Withoutyn delay, our savyour."[8]

The first stanza of this selection suggests another carol, which, though not attuned to our Lady's Easter joy, is so full of the sweet pathos of the circumstances that immediately preceded the Resurrection dawn that it can hardly be incongruous to cite it here:

1.

"Mary moder, cum and se,
Thi sone is naylyd on a tre,
Hand and fot, he may not go,
His body is woundyn al in woo.

2.

Thi swete sone, that thu hast born
To save mankynde that was forlorn,
His hed is wrethin in a thorn,
His blysful body is al to-torn.

[7] Wright, o. c., p. 26.

[8] Wright, o. c., p. 78.

3.

Quan he this tale began to telle,
Mary wold non lenger dwelle,
But hyid here faste to that hylle,
Ther Jhesu his blod began to spylle.

4.

'Myn swete sone, that art me dere,
Qwy han men hangyd the here?
Thi hed is wrethin in a brere,
Myn lovely sone, qwer is thin chere.

5.

Thin swete body that in me rest,
Thin comely mowth that I have kest,
Now on rode is mad thi nest;
Leve chyld, quat is me best?'

6.

'Womman, to Jon I the betake;
Jon, kyp this womman for myn sake;
For synful sowlys my deth I take,
On rode I hange for manys sake.

7.

'This game alone me muste play,
For synful sowles I deye to day;
Ther is non wy3t that goth be the way,
Of myn peynys can wel say.'"[9]

The mental, moral, and social potency of devotion to the Blessed Virgin in pre-Reformation England is solidly and graphically set forth in *Our Lady's Dowry*. "How that devotion sprang from a lively faith in the Incarnation, and in its turn acted as the safeguard of that faith; how it was an exercise and a stimulant of Christian hope, whether in the sinner or the saint, looking as they did on our Lady as the great channel of the mercies of God purchased for us by Jesus Christ; how it is one of the noblest acts of that charity which makes us love what God loves, and how it led to innumerable works of love and mercy to men; how it gave a charm and attraction to the Christian heart, without in any way substituting mere poetry and sentimentalism for solid virtue,"—these conclusions Father Bridgett has demonstrated with great wealth of argument based on verified historical facts. One influence of this devotion he passes over in the body of his work, "for the very reason that it has been admitted by modern writers who have the least sympathy with our faith." The testimony of one such writer, whose utterance in this matter will be unsuspected of bias, deserves quotation here:—"The world is governed by its ideals, and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the mediæval conception of the Virgin. For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or the toy of man, no longer associated only with ideas of degradation and of sensuality, woman rose in the person of the Virgin Mother into a new sphere, and

[9] Wright, o. c., p. 65.

became the object of a reverential homage of which antiquity had no conception.

"The moral charm and beauty of female excellence was, for the first time, felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh and ignorant and benighted age this ideal type infused a conception of gentleness and of purity unknown to the proudest generations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought, with no barren desire, to mould their characters into her image; in those holy maidens who, for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek, in fastings and vigils and humble charity, to render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society,—in these, and in many other ways, we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization." [10]

How this uplifting of the ideal of womanhood was promoted by mediæval songs to our Lady is reflected in the following little poem, with which we may fittingly bring these selections to a close:

1.

"Wommen be bothe good and trewe,
Wytnesse of Marye.
Of hondes and body and face arn clene,
Wommen mown non beter bene,
In every place it is sene,
Wytnesse of Marie.

2.

It is knowyn and evere was,
Ther a womman is in plas,
Womman is the welle of gras,
Wytnesse.

3.

They lovyn men with herte trewe,
Ho wyl not chaungyn for non newe,
Wommen ben of wordys ffewe,
Wytnesse.

4.

Wommen ben trewe without lesyng,
Wommen be trewe in alle thing,
And out of care they mown us bryng,
Wytnesse of Marie." [11]

[10] Lecky, History of Rationalism, C. III, p. 44; quoted by Bridgett, o. c., p. 475.

[11] Wright, o. c., p. 11. Another version of this song is given by Wright (p. 106), in which the second stanza runs thus:

Wymmen beth gentel on her tour:
A womman bare our Savyour:
Of al thys wor[ld] wyman is flour
Wytnesse on Marie.

THE SACRAMENTAL CHANNELS OF DIVINE GRACE.

Let a man so account of us as of the ministers of Christ, and dispensers of the mysteries of God.—1 Cor. 4 : 1.

IT is one of the commonplaces of Catholic theology that the sacraments of the New Law effect what they signify; in other words, that they are practical signs of grace. The Council of Trent has defined (Sess. 7, Can. 6, 8) that our sacraments contain the grace which they signify, and confer it on those who have the requisite dispositions—confer it, too, not by virtue of these dispositions, but by virtue of the sacramental act itself. In this they differ from the sacraments of the Old Law. For, as Pope Eugenius IV declares in his Dogmatic Epistle to the Armenians, the sacraments of the Old Testament "did not cause grace, but only foreshadowed the grant of it through the Passion of Christ; these sacraments of ours, on the other hand, contain grace and confer it on the worthy recipient." So far, Catholic teaching on this subject is clear, definite, and, it may be added, definitive. But when we seek to learn how the sacraments produce grace, we find ourselves forthwith in the region of doubt and speculation. Content with having defined the fact, the Church has left the explanation of it to theologians, and no explanation that has been put forward has commended itself to all. All, indeed, are agreed that the sacraments are, in some true sense, causes of grace. The divergence of opinion is in regard to the nature and the manner of sacramental causality.

Of causation, so far as it falls within the scope of our inquiry, there may be distinguished four modes: physical and moral, principal and instrumental. The physical cause produces an effect by its own action; the moral cause is said to produce an effect inasmuch as it moves a physical cause to produce it. The physical cause is thus the real cause of the effect in every case; the moral cause does but furnish the motive or occasion for its acting. As regards the other two modes of causation, the principal cause produces its effect by a virtue inherent in itself; the instrumental, by a virtue derived from the principal cause—a virtue which belongs to it, if we consider it precisely as an instrument, solely because of its being used,

and so long only as it is actually used, by the principal agent.

Now, God alone is principal cause and ultimate source of all grace. Even our Blessed Lord as man is not a principal cause of grace, although His sacred humanity has wrought grace and redemption efficiently as an instrument conjoined with the Divinity. It is plain, then, that the grace-conferring power of the sacraments is but instrumental, God Himself being the principal cause and sole author alike of the grace and of the virtue that operates to produce it in the soul.

Our inquiry is, therefore, narrowed down to this: Is the instrumental causality proper to the sacraments of the physical or the moral order? To put this in another way: Do the sacraments, as instruments in the hands of God, produce grace after the manner of physical causes, or only after the manner of moral causes? I use the phrase "after the manner of physical causes" advisedly; for to speak of the sacraments as physical causes of grace, or as causing grace physically, might prove misleading.

The word "physical" properly denotes something which belongs to the order of nature; the sacraments, on the other hand, are causes in the supernatural order. True, as sensible signs, they are physical. But it is not as physical things that they effect what they signify, since grace is a purely supernatural effect. Yet, between the order of nature and the order of grace there is a close analogy; and as in nature there is a radical difference between physical and moral causality, so there must be a corresponding difference in the higher order and sphere of causation.

The moral cause, as has already been observed, does not itself produce the effect; it does but move the physical cause to produce it. Still, if the moral cause be a person, that person shares with the physical agent responsibility for the act, and is, in a true sense, a cause of the act, forasmuch as he effectively, though but indirectly, contributes to the production of it. If, on the other hand, what is described as a moral cause be a thing, it can at the most be only a motive, or occasion, or condition *sine qua non*, and not in any true sense an effi-

cient cause. It effects nothing itself, not even indirectly; it does not act at all; it remains passive, though the real agent finds in it a motive or occasion for acting. Since, therefore, the sacraments are, in some true sense, real causes of grace, since they effect what they signify, it would seem to follow that they are, in the hands of God, instruments of grace operating after the manner of physical causes.

Again, an instrument or instrumental cause is used by an agent to produce an effect. *Hoc autem proprie dicitur instrumentum, per quod aliquis operatur.*[1] An instrumental cause is, therefore, of its very nature, operative and productive, and as such is employed by the principal agent. A moral cause, on the other hand, is, of its very nature, not productive, but persuasive; its one essential function is to persuade an agent to act. As, then, the sacraments are not principal causes of grace, and as there can be no such thing as an instrumental cause, properly speaking, in the moral order of causation, we must either admit the causal efficiency of the sacraments to be of the physical type, or else deny them all causal efficiency in the proper sense. Such efficiency, however, cannot be denied them consistently with the teaching of the Fathers and their own intrinsic excellence and dignity as compared with the sacraments of the Old Law. So St. Thomas declares over and over again in his writings, notably in the third part of the Summa.[2]

The inspired writers, the Fathers of the Church, the Councils, extol the efficacy of the sacraments in terms which seem clearly to imply a more than moral causality. By Baptism man is said to be "born again of water and the Holy Ghost;"[3] men are said to be saved "through the laver of regeneration;"[4] and St. Paul declares that he conferred grace upon Timothy when he ordained him, "by the laying on" of his hands.[5] St. Gregory of Nyssa speaks of Baptism as "the cause of regeneration," and goes on to say that if any one asks how water

[1] Summa, 3a. quaest. 62, a. 1, ad finen.
[2] Quaest. 62, a.1.; quaest. 78, a.4.
[3] Jo. 3: 5.
[4] Tit. 3: 5.
[5] II Tim. 1: 6.

regenerates, he will answer with reason: "Show me the *how* of the birth that is according to the flesh."[6] "It seemed impossible," says St. Ambrose, "that water should wash away sin; . . . but that which was impossible God rendered possible, who gave us so great a grace."[7] And St. Augustine, in oft-quoted words: "Whence has water such virtue that, in touching the body, it should cleanse the soul?"[8] The terms have already been cited in which the Council of Trent defines that the sacraments of the New Law "contain" grace and "confer" it *ex opere operato*—by virtue of the act done.

The Apostle makes obligatory "the form of sound words."[9] Accordingly, the wording of the citations given above goes far to bear out, as I now proceed to show, the view that the sacraments produce their effect after the manner of physical causes. The act of an agent does not reach its effect "through" a moral cause. On the contrary, the whole intent and purpose of a moral cause is simply to induce the agent to put forth the act. It never is the medium through which the act passes from the agent and attains its effect. So again, a moral cause, when not a person, but a symbol, motive, or, if you will, an occasion, or condition *sine qua non*, cannot, in any proper sense, be said to "confer" what is wrought by the principal agent, and in no sense can be said to "contain" it. That, on the other hand, which God employs to bestow grace is properly said to "contain" the grace of which it is the vehicle, and to "confer" it upon men.

It is of faith that there is a more than extrinsic difference between the sacraments of the Old Law and the sacraments of the New.[10] It is at least theologically certain that the difference lies in the fact that the latter confer grace *ex opere operato*, while the former conferred it only *ex opere operantis*. The sacraments of the Old Law were nude symbols of grace, and hence are described by the Apostle as "weak and beg-

[6] Orat. in bapt. Christi.
[7] Lib. 2 de Poen., c. 2.
[8] Tract. 80 in Joan. n. 3.
[9] II Tim. 1: 13.
[10] Council of Trent, Sess. 7. Can. 2.

garly elements."[11] The sacraments of the New Law are efficacious signs of grace, that is to say, not merely symbols, but causes also of grace, and are spoken of by the same Apostle as "the mysteries of God." With his wonted acumen, St. Thomas, in the third part of the Summa,[12] lays bare the root reason of this intrinsic difference between the sacramental ordinances of the old and the new dispensation. The men of old were saved by faith in a Redeemer to come—a redemption to be wrought, a price to be paid. The efficient cause of redeeming grace did not as yet exist; the "grace and kindness of God our Saviour" had not as yet appeared. Now, the efficient cause must first actually exist before it can produce an effect or communicate its virtue to any agent or instrument. As, therefore, the Word Made Flesh, sole efficient cause of saving grace, did not, as such, exist under the Old Law, the ordinances of the olden time could be no more than figures and symbols—"shadows of the good things to come," the Apostle calls them—not real instruments of an efficient cause already existing in act. But while those ordinances were not themselves effective means of grace, they helped to procure grace for men, after the manner of moral causes, by moving God to grant it because of the foreseen merits of the "Lamb that was slain before the foundation of the world." The grace given was thus in the nature of a loan made on approved security, and the ordinances themselves may be likened to promissory notes. When, however, the Author and Finisher of our faith, Christ Jesus, coming in the fulness of time, "blotted out the handwriting of the decree that was against us," He not only redeemed all outstanding obligations, but left with His Church the infinite treasure of His merits. And now, under the dispensation of the Gospel, we no longer hold out to the Father shadowy pledges of a future payment, but out of the fulness of the treasure which Christ has heaped up for us, receive, through channels of His devising, the golden substance of His saving grace.

If we assume that the sacraments of the New Law are

[11] Gal. 4: 9.

[12] Quaest. 62, a.6.

merely moral causes of grace, moving God to produce it immediately in the soul, it becomes very difficult, if not impossible, to see in what essential respect they differ from the sacraments of the Old Law. Grant them a greater dignity; allow them to be the sure tokens of a more abundant grace. Still, these excellences are outside of the symbols themselves, and differentiate them in degree, not in kind, from the sacraments of the Old Testament. Certainly the words of the Council appear to imply an intrinsic difference; and Pope Eugenius expressly affirms that this difference lies in the manner of causality. So, too, St. Paul puts as wide asunder, in point of excellence, the two sets of ordinances as are the substance and its shadow.

Take circumcision, for instance, the forerunner of Baptism. The child that was circumcised, if it died in infancy, was as infallibly certain of ultimate salvation as is the Christian child who dies in our day of going straight to Heaven. Yet the Jewish infant was just as incapable of doing anything to win saving grace for itself as is the infant who is baptized to-day. It was God Himself who immediately wrought the justification of the child under the circumcision. The faith of parents or others, the sign itself of the circumcision, were moral causes which moved God to perform the work. If, then, the water poured to-day on the child, and the words spoken over it, be but moral causes of the grace conferred, in what essential respect does the Sacrament of Baptism differ from the rite of circumcision? Much more in accord, of a certainty, with the words of the Apostle and the teaching of the Church, is the view which makes Baptism a real instrument of grace in the hands of God. Of old, the carnal weapon used in the rite of circumcision left its mark in the flesh, a visible token of God's covenant with His chosen people. Now the carnal weapon has been set aside, and the word of God, "which is keener than any two-edged sword," imprints its mark upon the soul; and water, sanctified by the word, touching the body, cleanses the heart, making us children of God and heirs of the Kingdom of Heaven.

The sacraments of the New Law are made up of two elements, matter and form. The latter is the active and deter-

mining element. It consists, in every case, of words, which, so far at least as regards their substance and meaning, are divine, having been ordained by our Lord Himself. Now words as such are not commonly accounted causes, the normal purpose of words being merely to convey ideas. Still, a word is, in a true sense, the instrument by which the mind conveys its idea, or, more properly speaking, awakens a corresponding idea in another mind. And its instrumentality is of the physical type, not of the moral, because it serves to produce an effect, not to induce an agent to produce it. Nor is its instrumentality the less of the physical type when the idea which it conveys is such as to move an agent to act. For the idea it is that moves; the word is merely the instrument by which the idea is conveyed. And words convey ideas of the practical order in exactly the same way as they convey ideas of the speculative order. The word "March!" addressed by an officer to his men, results in a forward movement on their part. But it is the idea of command which it conveys that causes the movement. As for the word itself, its causality is as truly of the physical type as is that of the word "Bravo!" which simply expresses approval of a thing done.

Let us now take the form of one of the sacraments as a sample of the others. Over the duly disposed penitent the priest pronounces the words: "I absolve thee from thy sins, etc." These words effect there and then what they signify, and the penitent rises from his knees, his sins rolled away forever. But how do these words of absolution produce their effect? Is it after the manner of a moral cause? I make bold to say decidedly that it is not. In the first place, as has been already pointed out, words always perform their normal function, which is to convey ideas, after the manner of physical causes—never after the manner of moral causes, even when the ideas which they convey are such as to induce the one who becomes possessed of them to act. But, in the second place, the very signification of the words in question excludes the notion of moral causation. For, be it ever remembered, the distinctive and essential mark of a moral cause is what may be called its persuasiveness. Its influence is ever exercised on the

[18] 3a. quaest. 19, a.1.

mind of the agent, never on the production of the effect. Now the words of absolution are spoken, as is manifest from their meaning, not to move God to pardon the penitent, but to grant pardon in His name; not to influence the mind of the penitent himself and excite him to repentance, but to loose him from his sins. Even if the form of absolution were merely declarative, it would still effect the declaration of pardon, as we have seen, after the manner of a physical cause. With much stronger reason is its causality affirmed to be of the physical type, when it is not merely declarative, but effective—effective, to be sure, by no human virtue, but by the divine. For by the lips of the priest in the tribunal of penance there speaks One whose mere word stilled the wild waves on the sea of Galilee and raised Lazarus from the tomb.

It should also be observed that, in the administration of the sacraments, the minister is the instrument of the Holy Ghost, who is the principal agent. Now, "the action of that which is moved by another," St. Thomas points out,[13] "is twofold: one which it has in accordance with its own form (make), another which it has according as it is moved by that other. Thus the operation of an axe, according to its own make, is to cut; but, as wielded by the workman, its operation is to make a bench. The operation, then, which a thing has by virtue of its make is its own, and does not belong to that which moves it, save in so far as the latter uses the thing in question for its own operation. To give heat, for example, is the proper operation of the fire, not of the blacksmith, except in so far as he uses the fire to heat the iron with. But that operation which belongs to a thing only as moved by another is one and the same with the operation of that which moves it. Thus, to make a bench is not the operation of the axe apart from the operation of the workman; but the axe has its share instrumentally in the operation of the workman." The instructive analogy here traced out gives us a clear insight into the relation in which the minister of the sacrament stands to the Holy Ghost. The minister of Baptism, say, under the action of the Holy Spirit, pours the water on the head of the child and pronounces the words. The pouring on of the water and pronouncing of the words are his own acts, acts which are his in the order of nature as a human

being. Of themselves they have not the shadow of a shade of power to remove the guilt of original sin. But because a supernatural and omnipotent agent makes use of them to effect that purpose, they put on a supernatural character and become, in a most real sense, the acts of God's Holy Spirit, without, however, ceasing to be acts of the man who puts them forth. To cleanse from original sin is not the operation of the minister of baptism apart from the operation of the Holy Ghost; yet the minister of the sacrament has his share instrumentally in the operation of the Holy Ghost. And it is through, or by means of, the operation of the minister that the Holy Ghost confers the grace of regeneration. It is—if a simple illustration may serve to convey some faint idea of so ineffable and mysterious a work—as if a painter were to place a pencil in the hand of a child, and to move the child's hand, still holding the pencil, so as to produce a beautiful picture. The acts of the minister, as is plain to be seen, are intimately, nay, even physically, bound up with the sensible sign or sacrament, which effects what it signifies. And so the Holy Spirit, through the feeble instrumentality of these His creatures, performs His work of renovation, repairing and restoring in the soul of the child the divine likeness which sin had all but blotted out.

In all his works St. Thomas teaches that the sacraments are instruments of grace, operating after the manner of physical causes. This is unquestioned and unquestionable. But Father Billot, S.J., one of the most subtle of modern theologians, in a work published in 1893,[14] maintains that the Angelic Doctor regards the sacraments as instrumental causes, not of grace itself, but of a disposition in the soul necessitating, if no obstacle be put in the way, the grant of grace by the Holy Ghost. The Rev. John M. Harty, of Maynooth College, adopts and advocates this view in an article contributed to *The Irish Ecclesiastical Record* for November. I propose, with the editor's permission, to discuss this aspect of the question as to the causality of the sacraments, in a future number of the REVIEW.

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[14] De Ecclesiae Sacramentis. Romae, 1893.

VINUM DE VITE: THE WINE OF THE MASS.

III.

LEST enforced intercourse with counterfeiters, adulterators, and sophisticators—all most adroit in the selection and use of words as deceptive as their own beverages—should have contaminated our guileless minds, it may be well here to repeat, by way of precaution, the time-honored, simple definition of wine—true, honest wine—*vinum de vite.* Few and plain are the words of truth: "The pure juice of the grape, naturally and rightly fermented."

We have heard the vulgar manufacturer of "wine," in which there is no wine, claim that his hell-broth will deceive even the expert; and that, therefore, it is the equal, if not the superior, of *vinum de vite.* So the artists and the scientists, blending bad with good, or bad with worse; sugaring, glucosing, drugging, coloring; pressing and irrigating grape-skins, twigs, the refuse of the must, have soothed their glucosed conscience, and the gossamery scruples of the easy-going middleman, with sophistical phrases about "amelioration" and "improvement." Of the pure juice of the grape, rightly fermented, there is no ameliorator, no improver, but one—Nature. The counterfeiter, the sophisticator, the adulterator pretend that, by the aid of their art and science, they supplant Nature—a mere blundering, awkward rival. In fact, as the man with half an eye can see, their sole aim is to imitate Nature so closely that the man with five fickle senses will be fooled into buying a liquid having the semblance of wine, and into believing that this liquid is the pure juice of the grape, naturally and rightly fermented—*vinum de vite.*

Had the last word been said about sophistication or adulteration, our pleasure could not be disguised. Unhappily, the subject has not been exhausted. At one form of adulteration we have not even hinted—the most general, the most vicious, the most harmful, and the most profitable of all. "Vinification" is a euphemism chosen by vineyardists and vintners to palliate a mischievous abuse, commonly and more or less exactly characterized by its knowing or innocent victims as brandying or fortifying.

Transferred to the vat or tub, the juice of the grape begins to ferment. During the progress of this fermentation, the natural sugar of the grape is changed into a variety of products, of which the principal one is an alcohol. The less sugar in the grape or in the must, the less of this alcohol will there be in the wine. Shall we argue that, the more sugar in grape or must, the more alcohol in the wine? Yes and no. Being logical, Nature is also temperate. She sets a limit to herself. Provided that the amount of sugar in the grape or in the must does not exceed Nature's limit—the more sugar, the more alcohol. But should this limit be exceeded, Nature refuses to labor; refuses absolutely—"strikes." From the excessively sugared juice wine will not come. In this juice, as experience shows, there can be no true fermentation; and without this fermentation, there can be no alcohol—no "alcohol of wine." Where there is not alcohol of wine, there is not, cannot be, natural wine—*vinum de vite.*

Here we may turn aside for a moment and look back at the retiring figures of the ameliorating M. Petiot and the improving Dr. Gall. Their secret is out. Sugaring, glucosing, watering, they were, in fact, manufacturing alcohol cheaply, freely. Hence the strength and the permanence of their magical compounds. Nature they studied in order to cheat her.

To distinguish it from the many other alcohols, the alcohol of wine has received a specific name—ethylic alcohol. Among the constituents of wine, this ethylic alcohol may be said to be the most important. All wines owe to it their vigor, their life. The proportion of alcohol developed naturally in a wine varies with the grape, the climate, and with the season: five per cent. and eighteen per cent. being the minimum and the maximum. A wine containing less than five per cent. of ethylic alcohol will speedily deteriorate. The good, nay, the best wines of the Gironde, of Burgundy, and of the Rheingau, rarely exceed twelve per cent., and ordinarily their average is from seven to ten per cent.

Though the production of alcohol in the must begins, as we have noted, with the first fermentation—familiarly called

the tumultuous fermentation,—it does not end there. After the tumultuous fermentation a second, less stormy, follows; and this again is succeeded, in vigorous wines, by quieter fermentations year after year; fermentations due to a gradual decomposition of a persisting residuum of sugar, or, it may be, to some other process. Hence it is that, to be good, rightly fermented, complete, wines, according to their native peculiarities, should lie in the cask from three to eight years. Only after so resting should they be bottled; for only then, time aiding, will they acquire those delectable qualities that entitle a wine to be styled, fine, noble. Complete fermentation—the fermentation of years—makes a wine richer in alcohol, drier—drier means less sweet—and specifically lighter. Such is the true *vinum de vite*, a wine that the Angels would esteem as none too perfect for the most Holy Sacrifice of the Mass.

Of healthy fermentations alone have we spoken thus far; and yet, at every stage of its development, the juice of the grape is exposed to ferments that breed disease. Between wine and vinegar the space is short. Where there is a deficiency of alcohol, acetous fermentation will manifest itself; and the weak alcohol being converted into acetic acid, the wine sours. Unhealthy fermentation may be the punishment of negligence on the part of the vineyardist or of the vintner. Nature is exacting, as we have said, and she demands constant and intelligent service from those who would enjoy her measured bounty.

Thanks to our experience with improvers and ameliorators of all sorts, we are neither surprised nor astonished when we find these accommodating utilitarians alcoholizing wines, adding an alcohol to a wine naturally puissant, and also to a wine naturally feeble; to sickening wines, to watered wines, as well as to blended wines. And as the blender who mixes poor wines with adulterated wines, or sour wines with healthier wines, appeals to Mother Nature, so certain blenders of alcohol with wine of any sort and of all sorts excuse themselves by arguing that, as Nature insists on the presence of ethylic alcohol in wine, man may add the same alcohol, where, by natural fermentation, it has not developed in the proportion sufficient to assure a good wine.

The argument is plausible for this reason: by distillation, wine, however weak in ethylic alcohol, yields the same alcohol under a new form. According to its strength and to the manipulation to which, after distillation, it has been subjected, this distilled alcohol receives a name; and we know it as spirits of wine, absolute alcohol, *eau de vie*, brandy, cognac, *fine champagne*, etc., etc. Local and trade names are conferred on spirits of wine, and commonly these names betoken the proportion of alcohol existing in the product. While sound wines are distilled, thin, poor wines, souring wines, spoiled wines, are not rejected by the manufacturer of spirits. From the murk, out of which Dr. Gall glucosed his "improved" wine, the distiller generates a disagreeable, and, besides, a repulsive—but in either case a marketable—spirit of wine. Wines are made solely for the blender's use, as we have seen; in like manner, wines are made solely for the distiller's use; and there are distillers who seek no market except that of the alcoholizer of wines.

So habitual is the custom of reënforcing, fortifying, spiritizing wines, that many simple people imagine wine cannot be good unless it has been made good by the addition of alcohol. The fact is, that when Nature would have a wine, she supplies the alcohol. If this alcohol be deficient, Nature evidently limited herself to a wine fitted only for limited uses, or else she started out to make vinegar. Alcoholizing wine, the vineyardists and vintners do not assist Nature or improve upon Nature. They balk her, misuse her, abuse her, for the sake of profit.

From petitions and *dubia* presented to the Holy Office of the Inquisition, one can gain a fair notion of the frequency of the practice of alcoholization in certain localities,[1] and also of the care and economy of the Venerable Cardinals of this illustrious Congregation, and of the Holy Father himself, in dealing with questions the solution of which depends on the peculiar necessities of the petitioners *as related by themselves*.

The Bishop of Marseilles, in the year 1890, represented to the

[1] One cannot help remarking that only within recent years have such petitions and *dubia* been presented. Like the custom of alcoholizing, they are new, "modern."

Holy Office that in many parts of France, and especially in the South, the white wines used in the most Holy Sacrifice of the Mass were so weak, so feeble (*debile ac impotens*), that they could not long be conserved, unless a quantity of spirits of wine (alcohol) were added. Wherefore his Lordship asked whether a mixture of the sort were licit; and then, being licit, what quantity of this *materia extranea* might be added; and, finally, whether, if licit, the spirit should be extracted from pure wine or from the fruit of the grape. The answer of the Most Eminent and Reverend Cardinals—an answer duly approved and confirmed by His Holiness on July 31, of the same year,—was that, provided the spirit (alcohol) was extracted from the fruit of the grape (*ex genimine vitis*); and provided that the quantity of alcohol added, together with that naturally in the wine of which there was question, did not exceed the proportion of twelve per cent.; and provided further, that the admixture was made when the wine was quite new (*valde recens*), there was no hindrance (*nihil obstare*) to the use of that particular wine in the Sacrifice of the Mass.[2]

Early in the following year the Bishop of Tarragona represented to the Holy Office that the sweet wine customarily used for the Sacrifice of the Mass in Spain contained, naturally, more than twelve per cent. of alcohol; and he asked whether the practice of adding ten per cent. of spirit could be continued—a practice based on experience, as being wholly necessary to the conservation of sweet wines; and whether a wine so treated could be used for the Sacrifice of the Mass. On April 15, 1891, the Most Eminent and Reverend Cardinals answered that such a wine could *not* be used for the Holy Sacrifice.[3]

Five years later, the Bishop of Tarragona offered a new petition to the Holy Office, and in this petition he stated that his region abounded in good vineyards, and that foreigners, and especially Americans, bought Mass wines from the Tarragonese vineyardists and wine merchants. The answer of the Congregation to the *dubium* of the Bishop of Marseilles had

[2] *Acta Sanctae Sedis*, Vol. XXIII, 1890–1891, pp. 609-700.
[3] *Acta S. Sedis*, Vol. XXVI, 1896–1897, p. 572.

worried the Tarragonese, because their wines, which were much desiderated by priests for the celebration of the Mass, showed more than twelve per cent. of alcohol after the first fermentation. Besides, in order that these generous and sweet wines should be fit to export to foreigners, it was necessary that they should contain eighteen per cent. of alcohol; otherwise, while at sea, they would re-ferment and frequently sour. For these reasons, the vineyardists and wine dealers of Tarragona begged that they might be permitted to add alcohol, made *ex genimine vitis*, especially to sweet wines, so that wines having naturally less than fifteen per cent. of alcohol should show eighteen per cent. The corruption of the Tarragonese wines being thus impeded, they could be safely carried to foreign countries, where there was a lack of wine for sacrificing decorously (*ad decorose litandum*).

To the *dubium* formulated by the Bishop, the Holy Office answered that, having duly considered the new presentation of facts, provided, in the case proposed, the spirit were extracted from the fruit of the grape (*ex genimine vitis*), and that the quantity of alcohol added to the wine in question, together with the alcohol naturally in it, should not exceed seventeen or eighteen per cent.; and provided the mixture be made when the tumultuous fermentation had begun to abate—there was nothing to hinder the use of that particular wine in the Sacrifice of the Mass.[4]

Besides noting the care and the economy displayed by the exalted Congregation of the Holy Inquisition in the handling of these peculiar and delicate cases—an economy and a care that will be more apparent as we proceed in the investigation

[4] *Acta S. Sedis*, 1896–1897, pp. 317–319. *Cf. Sylloge Casuum ex Re Dogmatica, Morali, Canonica et Liturgica.* Bertolotti J., Roma. 1897. Vol. IV, pp. 8, 9, for decisions prior to this one.

The decisions of the Holy Office in these questions depend, we have ventured to say, on the peculiar necessities of the petitioners, as related by themselves. A further illustration of this fact may be found on pp. 316–317 of the above-quoted volume of the *Acta S. Sedis*. On August 6, 1896, the very same day on which the decree was entered in the case of Tarragona, the Most Eminent Cardinals decided the case presented by a Brazilian ecclesiastic: "episcopus titularis Camacensis, auxiliaris R. P. D. Episcopi Marianensis in Brasilia." He represented that in Brazil it was almost

of the common practice of alcoholizing wines,—we cannot help calling attention to the facts conceded in the petitions drawn up at Marseilles and at Tarragona. The custom in these two regions of fortifying wines is acknowledged, as well as the purpose, namely, to keep them alive, to prevent them from spoiling, corrupting; to make them marketable among foreigners.

Only from the grape or from its juice can ethylic alcohol be produced; but from other substances, from grains and vegetables, amylic alcohols—starch alcohols—are distilled. From corn, wheat, rye, oats, from potatoes and from beets, spirits are extracted. However vile, they find a market among vineyardists and wine merchants. Their cheapness recommends them as a substitute for the spirit of wine. Added to the feeble wine, the souring wine, the wine for which the foreigner is longing, they conceal natural defects, and give a commercial value to that which deserved none.

How freely these improper alcohols are commingled with wines of all sorts, and the real purpose of the vineyardist and the vintner in using them, we prefer to let witnesses reveal. And first of all, we shall summon the Mayor of Jerez de la Frontera (the capital of the sherry district), whose letter to the Governor of Cadiz was preserved by an American consul.

Said the Mayor: "It is a fact that more wine is exported as sherry than the whole district produces, while the legitimate product has no sale. The principal cause of the ruin of sherry is the enormous adulteration of imported German alcohol."[5] It is Mr. Ingraham, the American consul, who adds: "Distilled

impossible to obtain pure wine, and very difficult to distinguish the adulterated from the true, unless the wine were made at home. The grapes were watery and feeble, and the custom prevailed of mixing cane sugar with the must. The doubt of the Bishop was whether a wine so made could be safely used in the Holy Sacrifice of the Mass. The Most Reverend Cardinals answered that, rather than the use of cane sugar juice, an addition of spirit (alcohol) was to be preferred, provided it was extracted *ex genimine vitis*, and that the quantity added, together with that which this particular wine naturally contains, should not exceed the proportion of *twelve* per cent.; and provided, also, that the admixture be made when the tumultuous fermentation had begun to abate.

[5] Vide *The Times* (London), Jan. 21, 1888.

chiefly from the beet and the potato, inferior in quality to Spanish alcohol, and favored by treaty tariffs, German alcohol has driven Spanish and all other alcohols from the Spanish markets. . . . Old houses admit that the demand for low-priced wines compels them to yield reluctantly, and compete for the market by using Berlin spirits for *rectification* at one-half the cost of Spanish grape alcohol." The words of the American consul are doubly notable: they testify to an old custom of "rectifying" sherries by the addition of grape alcohol, and to a new custom of substituting potato or beet alcohol for that of the grape.

Confirmation of the Mayor of Cadiz, and of the American consul at Cadiz, if confirmation be needed, we find in the report of the Massachusetts State Board of Health, to which reference has been made heretofore. "Sherries and ports are almost invariably plastered and fortified"—we quote. A "natural port or sherry should not contain in each litre over 120 to 130 grams of alcohol. The commercial ports and sherries contain, however, from 170 to 190 grams of alcohol in the litre. Of this alcohol at least 50 to 60 grams are added. This is apt to be in the form of brandy of a very poor quality, the brandy used being either potato whiskey or brandy made from fermenting the marc of the grapes, and then distilling the product." [6]

Speaking of the so-called sherries, Dr. Thudichum states: "Soon after the first fermentation is over, the liquid is racked from the gross lees, and each butt of new wine receives an addition of spirit varying according to the strength of the wine and spirit in amount from six to ten gallons."[7] During the rearing of dry wines, further small quantities are added from time to time, as required. Red wines are brandied, as well as white wines; and what is true of sherries is true of almost all Spanish wines exported.

In the letter of Dr. Thudichum, from which we quoted in a preceding article, he is more explicit. Dry sherry, he maintains, "is not only plastered, but heavily brandied also." From

[6] Report for 1883; Supplement, p. 67.

[7] Origin, Nature, and Use of Wine, pp. 645–658.

13 to 18 per cent. of proof spirit is added to it before shipment. And the Doctor made a nice calculation. In 1886, 75,000 butts of so-called sherry were exported, "of which certainly not more than one-third was grown in the district." Duly "rectified," these 75,000 butts would require 11,000 butts of spirit. Now just that much "Berlin alcohol" was imported into Cadiz during the year. Berlin alcohol is potato or beet alcohol, or something worse.

Dismissing "sherries" for the moment, let us test the "ports." And we shall quote freely from the same authority, for the reason that he, better than any one known to us, has frankly exposed the deceit on which the custom of alcoholizing wines is based. Having first asserted that "no port comes to England that has not been fortified by an addition of from three to seventeen gallons of brandy to the pipe of 115 gallons," the expert Doctor proceeds: "The principal reason for the addition of brandy to port wine is this, *that it is the quickest and most certain means to make the wine marketable and salable to the consumer.* The wine is not made *drinkable* any earlier than it would have been without the addition of brandy; on the contrary, it would have been matured quicker in its natural state. But the brandy brings it into a quiescent condition; it is not liable to any subsequent little fermentations; it may be exported to climates hot and cold; in other words, with 40 per cent. of proof spirit in it, port wine will keep. . . . If the Oporto wine producer or merchant added no brandy to his wine, he would be obliged to keep it for five, six, even seven years, before he could safely ship it. But the addition of brandy enables him to ship the wine *three or four months after the vintage*, if so inclined, or during any period succeeding that time. . . . Of course, if the merchants had to keep all their wines until ripe without brandy, their capital would be engaged much longer, and their operations would, consequently, be much contracted. The consumer would not pay more than he pays now; on the contrary, he would pay rather less, for obvious reasons."[8] Much of the brandy used to fortify

[8] Thudichum, *loc. cit.*, pp. 678–680. It may be well to note that 40 per cent. of *proof* spirit equals 20 per cent. of alcohol.

port is distilled from common Portuguese wines made outside the district; and, yearly, Great Britain ships many thousand pipes of brandy to Portugal for use in the manufacture of "old port."

In every country, to excuse the brandying of wines, reason after reason has been put forward; these reasons are no reasons at all. Nature, we repeat, demands intelligent co-operation, from the plucking of the grape to the bottling of the clear, strong wine. Neglect her at any moment, the vineyardist shall pay the cost—the wine will spoil. With brandy, with the alcohol of wine, of grain, of beets, of potatoes, the neglectful vineyardist seeks to avoid Nature's just punishment; and, brandying, he really adds abuse to abuse. Again the vineyardist, or the wine merchant, desiring to take no risk, calls alcohol to his aid. For just as Nature has set a limit to the proportion of sugar, so she has set a limit to the proportion of alcohol in a wine. Eighteen per cent. we named as a maximum; but this figure was intended to cover extraordinary conditions. Ordinarily, when fifteen per cent. of alcohol has been developed in a wine, Nature "strikes"—fermentation ceases. The knowledge of this fact it is that induces the maker and the merchant to increase the amount of alcohol beyond fifteen per cent. Fermentation ending, their risk ends; and the buyer is led to believe that he has bought a drinkable wine, when, in fact, he has, at the best, bought a convenient sort of merchandise, and, probably, a merchandise more noxious than convenient.

Good commercial wines of the Gironde are frequently blended, as we know; but they are seldom fortified. Still it is none the less true that the brandying of wines and the addition of vile alcohol are practised in France, far and wide. In France, Portugal, Spain, the motive is the same: to cover neglect, to smother disease, and to render marketable quickly what could be drinkable only after years of care. In blended wines, as we noted, new fermentations arise naturally; the added alcohol will arrest or prevent these. The sophistications and adulterations of Cette and Marseilles, when further adulterated with bad alcohol, may be trusted to the hold of the vessel that shall gleefully transport them to the expectant foreigner. The *trois cinq* and

trois six of Montpelier—alcohols made from wines good and bad, and from murks—" are employed to strengthen wines—as the French say, *viner les vins*—which have not got body enough and require to be exported." [9]

The sweet wines of all countries are generally and generously fortified. The musts of these wines contain more than the average percentage of sugar, and the wines themselves should retain a larger residuum of sugar than other wines do. The care demanded by these wines, therefore, on account of the risks induced by after-fermentations, is considerable. Expense, as well as care, is required to bring them to maturity. Why not escape both the care and the expense, by adding one alcohol or another, thus arresting all fermentation, preserving the sugar, and, besides, making the sweet stuff marketable at the end of a few months instead of at the end of years. So the vineyardist and the merchant argue. There are so-called sweet wines that have passed through no fermentation. Alcohol was added to the must purposely to abort Nature.

Let us not be misunderstood. We have not said that a *pure* sweet wine is an impossibility. A few such wines there are: wines special to well-known localities on the Rhine; to the district known as Graves or Sauterne, in France; to the neighborhood of Orvieto, in Italy. These wines are expressed from peculiar varieties of grape; the soil is peculiar; the mixing of the musts is peculiar. Even with all these peculiarities, the yield of sweet wine, in each of these favored places, is most uncertain. In the end everything depends upon the season. If the autumn months of September and October be lacking in warmth or dryness, the vineyardist will cellar no sweet wine of that year. Hence it is that sweet natural

[9] Thudichum, *loc. cit.*, p. 401. Concerning Cette, we quote Mr. Haraszthy's testimony (*loc. cit.*, p. 100): "Cette is the great manufacturing place for spurious wines, millions of gallons of imitations being made here, of every brand in existence, and sold to all parts of the world, a few drops of the genuine being used to give the taste of the different qualities. So perfect are some of these imitations that it is with difficulty you can distinguish the spurious wines from the genuine. The manufacturers buy up these wines, and, by their chemical preparations, fix them up, and sell them, mostly to the American market, for good prices. Such are the wines we drink as Chateau Margaux, Lafitte, Chambertin, etc., etc."

wines of a good quality are costly. They are a rarity, and they will be a rarity. The commercial Tokays, the sweet Frontignans, the sweet African wines, the Muscats and Muscatels—so-called—are doctored wines, sugared, fortified, "essenced."

Alcoholized German wines we have not mentioned, because mention seemed needless after we had noted the proficiency of the Germans in manufacturing potato and beet alcohols. Italian commercial wines, like the German, French, Spanish, Portuguese, Hungarian, are brandied, alcoholized, with the mean compounds we have described. And this universal custom will not end until intelligent, conscientious co-operation with Nature is esteemed by the foreigner and by the native as highly as intelligent dodging of Nature's requirements is now esteemed. Faulty modes of fermentation, carelessness even in picking the grape (not to speak of carelessness in cultivating the soil and the vine), carelessness in the choice of the casks, carelessness in racking the new or the aging wine, inadequate cellarage, careless bottling; such are a few of the negligences that, charging to Nature, vineyardists and vintners everywhere, by the use of the cane, or the beet, or corn or potato alcohol, too often and too easily escape the due—the natural penalty of. These very negligences they turn to their own profit. Brandying, fortifying, they anticipate the anxious longings of the credulous foreigner, for whose use they are always prepared to export a liquor only three or four months old—sophisticated, adulterated, partially corrupted perhaps; and, in any case, positively, a liquor that, reared as Nature demands, would have been a true *vinum de vite* only at the end of three, five, seven years.

Osores negligentiae, Urban VIII called the Angels. Using these words, the Pontiff had in mind the most Holy Sacrifice of the Mass. Thus far, journeying, we have surprised few vintagers or vintners who labored in order that so great a privilege should be cherished honorably, worshipfully. Surely we shall meet with men, emulators of those citizens of Heaven, who, if they could envy, would envy us the Holy Mass, *quid plane divinum*, vouchsafed to mankind alone.

New York, N. Y. JOHN A. MOONEY.

MATRIMONIUM A NON-BAPTIZATIS CONTRACTUM

Qui Postea Baptizantur, Ejusque Solubilitas.

CASUS ENARRATIO.

TULLIUS et Bertha, ambo infideles, matrimonio inter se junguntur; sed Tullius, Berthae mox pertaesus, eam deserit. Paullo post a methodistis, ipsorum sectae doctrinis instructus, baptizatur atque alteri uxori adhaeret. Bertha vero, catholicam fidem edocta, etiam baptizari, et, quum Tullius in secundo suo matrimonio persistat, alteri viro catholico nubere desiderat. Quid missionario in hac causa agendum?

EXPLICATIO ET SOLUTIO CASUS.

Bertha novum matrimonium inire nequit, si et quamdiu persistat et maneat primum cum Tullio matrimonium. Quaerendum igitur est, I° num matrimonium illud etiamnunc re vera subsistat; II^do^ quodsi subsistat, num solvi possit.

I. Ad primam quaestionem dicendum est, matrimonium illud etiamnunc pro perdurante haberi debere, nisi vel (1) ab initio fuerit nullum; vel (2) per secundum matrimonium ex parte Tullii sit solutum.

(1) Prior sumptio admitti non potest, nisi demonstretur. Quum autem alia impedimenta non videantur existere, utpote de quibus in casu sileatur, sola ratio dubitandi de valore esse potest defectus verae intentionis. Videlicet si intentio alterutrius, i. e. sive Tullii sive Berthae, expresso et praevalenti modo dirigebatur in temporaneam tantum conjunctionem pro libitu solvendam, sane non adfuit veri matrimonii voluntas. Attamen ut veri matrimonii voluntas seu intentio defuisse dicatur, non sufficit subjectiva persuasio concomitans, qua contrahentes putent, sibi liberum esse recedere (cum hac opinione seu hoc errore consistere potest praevalens intentio veri matrimonii, i. e. talis conjunctionis, qualem natura sive naturae auctor instituerit); sed aperta requiritur voluntatis restrictio ad transitoriam seu solubilem conjunctionem: quae ut certo Ecclesiae probetur, debuit esse manifestata vel in pactum deducta.

Unde fit, ut in dijudicandis ejusmodi conjugiis longe difficilius sententia feratur de nullitate matrimonii, quod a baptizatis

contractum est, quam pro nullo tractetur matrimonium infidelium post alterutrius conjugis conversionem et baptismum. Ratio est, quia in priore casu Ecclesiae certo constare debet de voluntatis defectu, in posteriore omnimoda certitudo non requiritur, quum suprema Ecclesiae potestas hunc certitudinis defectum suppleri possit, conditionata vinculi matrimonialis vere forsan subsistentis solutione: haec autem solutio in matrimonio baptizatorum, saltem consummato, excedit Ecclesiae potestatem.

Ejusmodi discrimen admissum habes in decreto S. Officii d. d. 18 Maii 1892, quod iterum confirmatur d. 17 Aug. 1898, ut lector habet in AMERICAN ECCLES. REVIEW, Vol. XIX, pag. 628–630, et Vol. XX, pag. 188–190.[1]

Nisi igitur matrimonium inter Tullium et Bertham deprehendatur ex hoc capite nullum, i. e. saltem probabiliter nullum, restat, ut videamus, num solutum sit ex parte Tullii per secundum matrimonium ejusve tentamen. Nam si *probabiliter nullum est* ex defectu voluntatis, Apostolica Sedes non difficulter dispensando novum matrimonium concedit.

(2) Quod autem nunc quaeritur, num matrimonium primum per factum Tullii sit solutum, id *negari* debet. Dissolutio enim, si facta esset, deberet esse facta ex privilegio Paulino. Verum hujus privilegii applicatio non satis verificatur.

Privilegium Paulinum in eo consistit, ut ex conjugibus infidelibus is qui baptizatur alliud matrimonium inire possit, si pars infidelis discedat seu cohabitare cum baptizato amplius nolit,

[1] Responsum datum est Rmo Episcopo Siouxormensi cum quaesivisset ut infra sequitur:

"Episcopus Siouxormensis ad pedes S. V. provolutus, quae sequuntur exponit: Mos est Indianis hujusce regionis contrahendi matrimonia, uxorum suarum indolem ac qualitates tentandi gratiâ, nempe utrum bonae sint ac prudentes nec ne, et animo dimittendi si fatuae ac improbae. Hinc duo sequentia dubia a S. V. solvenda Episcopus orator implorat.

"I. Potestne ipsis fides adhiberi si jurejurando affirment se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse eisque permitti, ut sibi jungant secundum leges S. Matris Ecclesiae eam quam nunc habent?

"II. Possuntne illi pagani, praecedentibus uxoribus adhuc viventibus dimissis, ducere eam, cum qua nunc vivunt, si cum ipsa baptizari velint et Christianorum more matrimonium contrahere?

"Feria iv die 18 Maii 1892: in Congregatione Generali S. R. et U. Inquisitionis proposita suprascripta instantia, praehabitoque Rmorum DD. Consultorum voto,

vel si non sine contumelia Creatoris cum eo velit cohabitare, i. e. eum sollicitans ad defectionem a fide vel ad quodcumque peccatum grave: quo in casu si baptizatus novum init matrimonium, matrimonium prius dissolutum est. Verum nisi constet, partem infidelem ita discessisse, ut nolit amplius pacifice cohabitare cum baptizato, requiritur ut ante novi matrimonii conatum baptizatus infidelem interpellat: "praemittendam esse interpellationem, qua intimetur conjugi infideli, an velit converti; a qua interpellatione Apostolica Sedes justis de causis dispensat:" ita S. Officium, 5 Aug. 1759 ex "Collectan. S. Congreg. d. P. F." edit. anni 1893, No. 1312, 3. Quae interpellatio accuratius describitur d. d. 16 Jan. 1797: "In casu matrimonii dissolvendi ex privilegio in favorem [fidei] promulgato ab Apostolo duo haec tantum spectanda sunt, de quibus fieri debet interpellatio: (1) utrum pars infidelis velit converti; (2) utrum saltem velit cohabitare sine contumelia Creatoris; nulla praeterea habita ratione utrum necne praecesserit sive adulterium sive repudium:" ita l. c. No. 1318. Quae ultima clausula aliqua explicatione indiget. Videlicet favore fidei ad ineundem novum matrimonium baptizatus uti quidem potest, "ex quacunque causa" pars infidelis recuset pacificam cohabitationem, sed universim cum hac restrictione, *si modo ipse non dederit alteri conjugi justum ac rationabile motivum discedendi;* vide l. c. No.

EEmi DD. Cardinales in rebus fidei et morum generales Inquisitores rescribendum decreverunt:

"Ad I. Affirmative si agatur de infidelibus, post institutum diligens examen omnium adjunctorum circa ipsorum credibilitatem, et nullum aut leve dubium supersit de assertionis veritate.—Negative si agatur de fidelibus, sed requiritur legitima probatio.

"Ad II. Si instituto diligenti examine matrimonium cum prima, quae jam baptizata fuerit, validum inveniatur, ad illam redire omnino tenentur. Si autem non fuerit baptizata, vi art. II formulae I^ae^, satis erit eam interpellare, utrum velit converti. Ubi vero converti nolit, *vel serio dubitetur de validitate matrimonii cum prima*, poterunt quamlibet ducere, dummodo erit baptizata, renovato consensu.

"Sequenti vero die 19 in Audientia r. p. D. Assessori S. O. impertita, SSmus D. N. Leo divina providentia PP. XIII relatam sibi Emorum Patrum resolutionem approbare dignatus est."

"Quaerit ulterius idem Episcopus Siouxormensis relate ad primum ubi responsum est a S. Congregatione: 'Affirmative si agatur de infidelibus, etc.; negative si agatur de fidelibus, sed requiritur legitima probatio.' Nunc autem quaeritur de hoc casu qui in praesenti est, nempe: Duo infideles Indiani baptizati sunt a ministro anglicano

1312 ad 2m. Verum crimina ante baptismum commissa, quae alioqui per se justum ac rationabile motivum discedendi praebeant, censentur deleta per baptismum, ita ut *non amplius* pro justo discedendi motivo haberi possint; atque etiam in iis, quae forte post baptismum acciderint, *in dubio* semper res decernenda est *in favorem fidei.* Qua consideratione moti, Patres S. Officii nuper d. 19 Apr. 1899 ad *Quaesitum:* "Quid si post baptismum adulterium vel delictum fuerit iteratum, ita tamen ut moraliter constet, quia v. g. jam magnis spatiis separati sunt conjuges, haec facta posteriora nullatenus causam esse discessus partis infidelis, quae, nec de baptismo, nec de moribus post baptismum inductis sollicita, aeque etiam secuta emendatione detractasset cohabitationem?" *Resp.* approbante postea Leone PP. XIII: "Dentur oratori decretum S. Officii, 5 Aug. 1759 et Instructio S. C. de Prop. F. 16 Jan. 1797 [scil. quorum ipsissima verba supra laudata sunt]; et ad mentem. Mens est, ut in dubiis judicium sit semper in fidei favorem:" ita AMERICAN ECCLESIASTICAL REVIEW (pro mensi Octobri, 1899) Vol. XXI, pag. 407 sq., ubi etiam habes Decretum et Instructionem de quibus in responso.

Quibus omnibus expositis, si applicatio fiat ad nostrum casum, non habetur ratio, cur Tullius post infidelitatem, a methodistis baptizatus, privilegio Paulino uti possit. Non quod illo privi-

sine ulla instructione de matrimonio christiano: ita ut remaneant illi duo baptizati mulier et vir in primaeva pagana notione de matrimonio, idest, credunt se nunquam indissolubili vinculo cum praecedentibus uxoribus matrimonium contraxisse, eisque permitti ut sibi jungant secundum leges S. M. Ecclesiae eam quam habent. Nunc vero vir Indianus, qui tale matrimonium cum primaeva Indiana notione contraxit, ad fidem catholicam convertitur, et quamvis ambo fuerint ab anglicano ministro baptizati et coram eo matrimonium contraxerint; attamen cum matrimonium contraxerint, nulla praecedenti instructione de matrimonio christiano, sed omnino cum notione primaeva pagana, et cum vir Indianus, qui ad fidem catholicam convertitur, petat, ut matrimonium dissolvatur ob adulterium sponsae vel uxoris, quaeritur utrum responsum ad I, hunc casum attingat.

"Feria iv, die 25 Maii 1898: in Congregatione Gen. etc. . . . EE. ac RR. Patres rescribendum mandarunt: 'Primam partem resolutionis S. O. diei 18 Maii 1892 spectare eos qui in infidelitate contraxerant, ideoque applicari non posse iis qui post susceptum baptismum contraxerunt, ut in casu. Restat igitur ut Episcopus diligenter inquirat an eorum matrimonium fuerit invalidum ob aliud impedimentum; vel ut ipse Indianus *legitime probet se habuisse in contrahendo explicitam voluntatem repudii in casu adulterii, exterius manifestatam.*'"

legio soli frui possint, qui catholice baptizentur (nam probabile est, illud etiam iis competere, qui ab infidelitate ad sectam christianam acatholicam se receperint, suscepto rite baptismo):[2] sed quod mulier manens in infidelitate non recesserit, sed a viro ipso repudium tulerit. Ut igitur Tullius licite et valide potuisset secundum matrimonium inire, debuisset post baptismum suum Bertham interpellare, velletne pacifice secum cohabitare; quod si renuisset, Tullius recte iniisset secundum matrimonium atque matrimonium primum cum Bertha esset solutum, ita ut etiam Bertha novum posset matrimonium inire.

Prima igitur quaestione eo sensu soluta, ut dici debeat, matrimonium inter Tullium et Bertham adhuc subsistere—

II. Quaestio occurrit: num matrimonium inter Tullium et Bertham, volente Bertha, solvi possit.

1. Primo rem liceat considerare in eo statu, qui formaliter exponitur in casu, videlicet pro tempore *ante baptismum Berthae*. Si in hoc rerum statu casus esset nostro plane oppositus, videlicet si Bertha discessisset a Tullio atque ab ipso interpellata ex causa non certo justa reditum recusaret, Tullius, ut modo innui, matrimonium suum secundum specietenus jam initum in verum matrimonium mutare posset, atque post hoc factum etiam Bertha libera esset. In hunc finem resolvit S. Officium d. 26 Apr. 1899 casum hunc:[3]

"Vir aliquis, cum nondum baptizatus erat, junctus est matrimonio cum muliere et ipsa gentili. Postea vir baptizatus est. At propter rixas continuas dereliquerunt cohabitationem. Vir christianus asserit se nunquam mulierem hanc voluisse sibi sumere in voluntate uxorem. Haec adhuc gentilis, et baptizari desiderans, ad virum redire non vult. An licet in his adjunctis, dum mulier baptizata nondum est, viro nubere aliam?"

Resp. "Curet Superior Missionis totis viribus, ut compositis jurgiis ac dissensionibus, conjuges iterum uniantur et pars infidelis convertatur. Si autem ipsa renuat *culpa viri* converti, hunc adigat, etiam, si opus sit, per poenas canonicas, ad satisfaciendum parti laesae. Si vero vir conversus [i. e. post suam conversionem] nullum ei dederit justum ac rationabile motivum

[2] *Cf.* Lehmkuhl, *Theol. mor.* II n. 705 not. 2.

[3] *Cf.* AMERICAN ECCLESIASTICAL REVIEW, Nov. 1899, pp. 528-529.

discedendi, aut parti laesae jam satisfecerit [quo in casu etiam mulier non habet amplius justam causam recusandi reconciliationem et cohabitationem], ac in periculo versetur damnationis aeternae, tunc hic, post formalem interpellationem, poterit ad alia vota transire; et ad mentem. Mens est ut in dubio judicium sit in favorem fidei."

Sed, ut dixi, in nostro casu ex una parte nec vir baptizatus is est, qui sit injuste derelictus a parte nondum baptizata, neque vir baptizatus sollicitus est facere interpellationem et ita inire novum matrimonium; ex altera parte mulier nondum baptizata, etsi catechumena, favore fidei seu privilegio Paulino pro se uti nondum potest, etsi Tullius, ejus vir, esset adhuc infidelis seu non-baptizatus; multo minus, quum baptizatus sit. Sic habes ex resp. S. Cong. de P. F. d. d. 16 Jan. 1803 (l. c., No. 1319): "Num verba D. Pauli intelligenda sint etiam de catechumenis, seu potius utrum Titius catechumenus possit ducere Bertham catechumenam et a suo marito propter religionem repudiatam?" *Resp.* "Negative."

2. Si nunc consideramus casum pro tempore post baptismum Berthae, potestne matrimonium inter Tullium et Bertham ex alio capite solvi? Ex sese per Berthae baptismum matrimonium illud evadit non solum non magis solubile, sed *magis firmum:* fit enim eo ipso matrimonium inter christianos, ideoque matrimonium *ratum* seu Sacramentum. Sed quamquam intrinsecus evadit magis firmum, extrinsecus videtur evadere facilius solubile, videlicet per auctoritatem Romani Pontificis, qui matrimonium ratum nondum consummatum ex gravi causa potest dissolvere. Quae potestas extenditur etiam ad ea matrimonia, quae quidem, quum rata nondum essent, seu in infidelitate, sunt consummata, sed postquam rata facta fuerint, denuo consummata non sunt.

Hanc potestatem Romano Pontifici inesse, ad evidentiam ostenditur per facta et decreta Gregorii XIII litteris datis 25 Jan. 1585, quibus decrevit, matrimonia secunda, quae per Apostolicam dispensationem inita essent a conversis ab infidelitate, quum a suis conjugibus separati exsisterent, neque ubi essent, quidquam compertum haberent, rescindi nunquam debere, sed valida et firma esse, etiamsi postea innotuerint, conjuges priores ipsas

etiam tempore secundi matrimonii jam conversas seu baptizatas fuisse.[4]

Neque in mente mihi est, Romano Pontifici negare per se potestatem, qua solvere possit matrimonium istud inter Tullium et Bertham, postquam alteruter tantum baptismum susceperit, adeoque ante Berthae baptismum. Nam si potest illud idem matrimonium solvere, postquam firmius evaserit, magis etiam potest solvere quum maneat minus firmum. Neque objici potest, quod ejusmodi matrimonium Romani Pontificis jurisdictioni nondum subjaceat. Subjacet enim revera ex parte ejus qui baptizatus est. Quapropter si Tullius instaret seu sollicitaret solutionem idque ex gravi causa, S. Pontifex illud solvere posset. Sed in nostro casu per accidens suprema Pontificis potestas difficilius in matrimonium istud semi-christianum exercetur; aliis verbis, jus quidem adest, difficilior tamen juris usus. Nam Tullius baptizatus certissime non petet a Romano Pontifice solutionem. Si vero Bertha petat, illa, utpote nondum baptizata, nondum plene Pontificis jurisdictioni est subjecta: quapropter *ejus* causa plenius et tutius judicabitur a S. Pontifice, postquam fuerit baptizata.

Nihilominus, si gravis prorsus causa, v. g. publica fidei causa esset in quaestione, nolim negare, S. Pontificem solvere plane posse ejusmodi matrimonium, de quo quaerimus, etiam non petente parte baptizata.

Practice igitur in nostro casu adeunda erit S. Sedes et, exposita causa cum omnibus circumstantiis, petenda solutio vinculi matrimonialis per plenitudinem potestatis Romani Pontificis, vel conditionata solutio ex iis, quae circa initium dicta sunt propter *probabilem* nullitatem primitus jam exsistentem.

Valkenburg, Holland. AUG. LEHMKUHL, S.J.

[4] *Cf.* Lehmkuhl, *Theol. mor.* II n. 707.

LUKE DELMEGE: IDIOTA.[1]

VIII.—ALBION.

NOT the white cliffs of Dover, but the red loam of Devonshire downs, where the sandstone was capped by the rich teeming soil, saluted our young exile the following morning. He had risen early, and, shaking off the mephitis of a stuffy cabin, had rushed above, just as the sailors were swabbing the decks. Here he drew in long, deep breaths of the crisp, cool sea air, as he watched the furrows cut by the coulter of the sea-plough, or studied the white towns that lay so picturesquely under the ruddy cliffs. "And this is England," Luke thought. "England, the far-reaching, the imperial, whose power is reverenced by white, and black, and bronzed races; and whose sovereignty stretches from the peaks of the Himalayas to the Alps of the southern Archipelagoes." Luke couldn't understand it. She lay so quiet there in the morning sun, her landscapes stretched so peaceful and calm, that symbol of power, or of might far-reaching, there was none.

"I thought," said Luke aloud, "that every notch in her cliffs was an embrasure, and that the mouths of her cannon were like nests in her rocks."

"'Tis the lion *couchant et dormant*," said a voice.

Luke turned and saw standing close by an officer of the ship, a clean-cut, trim, well-defined figure, clad in the blue cloth and gold lace of the service. His face, instead of the red and bronze of the sailor, had an olive tinge, through which burned two glowing, gleaming brown eyes, which just then were sweeping the coast, as if in search of a signal.

"I have often had the same thoughts as you, sir," he said, as if anxious to continue the conversation, "as we swept along here under more troublous skies and over more turbulent seas than now. It is the silent and sheathed strength of England that is terrible. I have seen other powers put forth all their might by land and sea: I have not been moved.

[1] *Copyright*, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

But I never approach the English coast without a feeling of awe."

"I dare say it is something to be proud of," said Luke, who was appreciative of this enthusiasm, but did not share it.

"Perhaps not," the officer replied; "it is destiny."

"You see the Cornish coast," he continued, pointing to a dim haze far behind them, in which the outlines of the land were faintly pencilled. "Would you believe that up to the dawn of our century, fifty years ago, that entire peninsula was Catholic? They had retained the Catholic faith from the times of the Reformation. Then there were no priests to be had; Wesley went down, and to-day they are the most bigoted Dissenters in England; and Cornwall will be the last county that will come back to the Church."

"Horrible!" said Luke sadly.

"And yet so thin is the veneering of Protestantism that their children are still called by the names of Catholic saints, Angela, and Ursula, and Teresa; and they have as many holy wells as you have in Ireland."

"It must be a heart-break to the priests," said Luke, "who have to minister amid such surroundings."

"I only speak of it as a matter of Fate," said the officer, dreamily. "It is the terrific power of assimilation which Protestant England possesses."

"You must be proud of your great country," said Luke.

"No, sir," said the officer, "I am not."

Luke looked at him with surprise.

"Ireland is my country," the officer said in reply, "and these are our countrymen." He pointed down into the lower deck, where, lying prostrate in various degrees of intoxication, were four or five cattle-dealers. They had sought out the warmth of the boiler during the night; and there they lay, unwashed and unkempt, in rather uninviting conditions. Their magnificent cattle, fed on Irish pastures, were going to feed the mouths of Ireland's masters, and tramped and lowed and moaned in hideous discord for food, and clashed their horns together as the vessel rolled on the waves. It was altogether an unpleasant exhibition, and Luke turned away with a sigh.

In the early afternoon, the boat, after sheering close under the Eddystone lighthouse, swept around the beautiful woodlands and shrublands of Mount Edgcumbe, and the splendid panorama of Plymouth harbor burst on the view. Here again Luke was disappointed. Everything looked so calm, and peaceful, and prosperous, that he found it difficult to understand that there to the left was one of the greatest dockyards and marine emporiums and storehouses in the world; and his eye ranged along, until hidden under the bosky covers and the abundant foliage of Mt. Edgcumbe, he saw a long, low wall of concrete, and there were the bulldog mouths of England's cannon.

"Going ashore, sir?" said the chief mate, the officer who had previously accosted him.

"No," said Luke, dubiously.

"Let me introduce my wife and little girl, sir," he said politely. "We are running in, as I am leaving Marguerite with the Notre Dame nuns here."

"You are going further, Father?" said the lady, with frankly polite Irish manner.

"Yes," said Luke, "I'm going to London. I have a sister Margaret also," he said, tenderly watching the child's eyes, "but we call her Margery."

"We shall be lonely after our little woman," said the officer; "but she will be in safe hands."

"Do you know what *Marguerite* means, little one?" said Luke.

"No, Father," said the child.

"It means a pearl. Be thou," he said, assuming at one of unwonted solemnity, "a pearl of great price."

"Bless her, Father," said the Catholic mother.

And Luke blessed the child.

All that day, whenever he had a spare moment from his Office and a few necessary studies, he was absorbed in two reflections. The awful spectacle of those drunken men in the morning haunted him like a nightmare. They had risen half-drunk from their hot, hard bed, and stupidly had passed him

near the gangway with a maudlin: "Fi' morn'n, Fazzer!" And he was studying all day the mighty problem, that has occupied more attention than half the more serious problems of the world. What is it? What is it?—the fatal bias towards intoxication that seems to distinguish the race from all other nationalities? Indolence, vacuity of thought, the fatal altruism of the race? What is it? Or is it only a political calumny?

And side by side, alternating rapidly with the bitter reflection, came the question: Why will not Irish mothers educate their children at home? Have we not convents, etc.? Why, it is Irish nuns who are teaching here in Plymouth and throughout England. What is in the English air that the same teachers can teach better here than at home? Or is it the everlasting serfdom of the race, always crouching at the feet of the conqueror, always lessening and depreciating its own large possibilities? Let it alone, Luke, let it alone! Except, indeed, as an exercise, to while away a long afternoon under sleepy awnings, and to soothe your nerves with the dull mechanic interplay of questions that are forever seeking and never finding an answer, let it alone, let it alone! But Luke was not made thus. He had a great taste for the insoluble.

Late in the evening he heard the same officer chatting freely in French, and with the absolute ease of a native, with a young governess who was returning to her home from Ireland. He listened, not with curiosity, but just to see if he could distinguish one word. Not a word! And he had got a prize in French in his logic year. "D——n Wegscheider and the Monophysites," thought Luke.

Now, I should like to know where is the connection between Wegscheider, a fairly modern German, and people that lived fifteen centuries ago? But that is the way the lobes of the brain work and interchange ideas, not always sympathetic, or even relevant, especially when the schoolmaster is in a passion and demands too much work at once from his willing pupils.

Next day the vessel had swung into the gangway of the world—that mighty sea-avenue that stretches from the Downs and the Forelands right up to London Bridge. The vessel's

engines were slowed down, for this was a pathway, where the passengers had to pick their steps; for all along the banks at intervals, where the plastic hand of man had built wharves and quays, there was a plantation of bare masts and yards that cut the sky; and now and again a stately steamer loomed up out of the eternal haze, and grew and swelled into colossal blackness; then passed and subsided into the dimensions of a waterfowl that troubles the tranquil waters with swift alarm. Bound for the Orient, and laden with freights of merchandise—from the mechanism of a locomotive to the Brummagem-made idol for far Cathay; bound for the Occident, and laden to the water's edge, and stuffed chock-full with rolls and bales from the looms of Manchester; bound for the roaring Cape and the sleepy isles of the Pacific; bound for the West Indies and the Bermudas, whence Nature has tried in vain to frighten them with her explosive earthquakes or the dread artillery of her typhoons; or homeward from far climates, and with the rusty marks of the storm on their hulls, and their sailors staring at the old familiar sights on land and water—like fairy shuttles, moving to and fro across the woof of many waters,—they came and went, and Luke fancied he saw the far round world as in a magic mirror, and that he smelt the spices of Sultans and the musk of the gardens of Persia, as the stately argosies swept by. It was a magnificent panorama, and recalled the times when the *Mare Magnum* was swept by the oars of the Roman triremes, and dusky Ethiopians sweated at the galleys of their Roman masters. Then the vision faded, and in the raw cold of an exceptionally sharp morning, Luke stepped across the gangway and looked down at the mighty sewer of a river, and came face to face with all the squalor and fætor of London life.

He was calmly but courteously received at the presbytery attached to the cathedral; and it surprised him not a little to perceive that his arrival was regarded as an event of as ordinary importance as the closing of a door or the ticking of a clock. He took his seat at the dinner-table; and he might have been dining there for the last twenty years, so little notice was taken of him.

He was a little surprised when he was told:

"Delmege, if you want bread, you can get it at the sideboard; but cut the loaf even, please."

He was a little amused when someone asked:

"I say, Delmege, is it a fact that the curates in Ireland give dinners at a guinea a head?"

He replied: "I have dined with curates, and even with parish priests lately, and the dinner did not cost a cent per head."

"Tell that to the marines," was the reply.

And he was almost edified, yet partly non-plussed, when his former interrogator took him out promptly after dinner to show him the slums, and coolly told him on returning that he was to preach to a confraternity that evening.

But what struck him most forcibly was, the calm independence with which each individual expressed his opinion, and the easy toleration with which they differed from each other, and even contradicted, without the slightest shade of asperity or resentment. This was a perpetual wonder to Luke during his whole career in England.

The following Friday he was submitted to a brief examination for faculties. His examiners were the Vicar-General and the Diocesan Inspector, a convert from Anglicanism.

"In the case of a convert," said the Vicar, without preliminaries, "whom you ascertained to have never been baptized, but who was married, and had a grown-up family, what would you do?"

"I should proceed with great caution," said Luke, to whom the question seemed rather impertinent and far-fetched. He had been expecting to be asked how many grave professors were on this side, and how many excellent writers were on that side, of some abstruse theological problem.

"Very good," said the Vicar, "and then?"

"I think I should let it alone," said Luke.

"Very good. But these good people are not married. Could you allow them to remain so?"

"It depends on whether they are *bona fide*, or *mala fide*," said Luke, reddening. The idea of a *First of First* being thus catechised!

"Of course they are *bona fide*," said the vicar. "Look it up, Delmege, at your convenience."

"How would you refute the arguments for continuity amongst the Anglican divines?" said the inspector.

"How would you prove to a lunatic that black is not white, and that yesterday is not to-day?" said Luke. Ah, Luke! Luke! where are all your resolutions about interior recollection and self-restraint? You are far from the illuminative state, my boy!

"That will hardly do," said the inspector, smiling courteously; "remember you have to face Laud, and the Elizabethans, and Pusey, and the host of Victorian divines now."

"We never thought of such things," said Luke; "we thought that the old doctrines of Transubstantiation, Purgatory, Confession, etc., were the subjects of controversy to-day. No one in Ireland even dreams of denying that the Reformation was a distinct secession."

"Very good, very good," said the inspector. "One word more. In case you had a sick-call to St. Thomas's Hospital here; and when you arrived, you found the surgeons engaged in an operation on a Catholic patient, which operation would probably prove fatal, what would you do?"

"I would politely ask them to suspend the operation for a few minutes—"

"And do you think they would remove the knives at your request, and probably let the patient collapse?"

"I'd give the patient conditional absolution," said Luke faintly.

"Very good. You wouldn't—a—knock down two or three of the surgeons and clear the room?" said the vicar, with a smile.

"N-no," said Luke. He was very angry. Dear me! no one appears to have heard of Wegscheider at all.

"That's all right," said the examiners. "You'll get the printed form of faculties this afternoon. Confessions to-morrow from two to six, and from seven to ten. Good-day."

Luke went to his room. He was never so angry in his life before. He expected a lengthened ordeal, in which deep

and recondite questions would be introduced, and in which he would have some chance at last of showing what he had learned in the famous halls of his college. And lo! not a particle of dust was touched or flicked away from dusty, dead folios; but here, spick and span, were trotted out airy nothings about ephemeral and transient everyday existences; and he had not got one chance of saying—"*Sic argumentaris Domine!*" Evidently, these men had never heard of a syllogism in their lives. And then, everything was so curt and short as to be almost contemptuous. Clearly, these men had something to do in the work-a-day world besides splitting hairs with a young Hibernian. Luke was angry with himself, with his college, with that smiling ex-parson, who had probably read about two years' philosophy and theology before his ordination; and with that grim, sardonic old vicar, who had never opened a treatise since he graduated at Douai or Rheims. Hence it happened that at dinner, when a strange priest asked simply what percentage of illiterates were in the diocese, and the old vicar grimly answered:

"About fifty per cent.—mostly Irish and Italian"—Luke flared up and said:

"We weren't illiterate when we brought the Faith of old to your ancestors, who were eating acorns with the boars in your forests, and painting their dirty bodies with woad; and when your kings were glad to fly to our monasteries for an education, nowhere else obtainable on this planet."

The stranger patted Luke on the back, and said "Bravo!" The vicar pushed over the jug of beer. But they were friends from that moment. A gnarled, knotty, not in any sense of the word euphonious old Beresark was this same old vicar—his steel-blue eyes staring ever steadily and with anxious inquiry in them from the jagged penthouse of gray eyebrows; and his clear, metallic voice, never toned down to politeness and amenity, but dashed in a spray of sarcasm on bishop, and canon, and curate indiscriminately. He would blow you sky high at a moment's notice; the next minute he would kneel down and tie the latchets of your shoes. A wonderful taste and talent, too, he had for economics; not ungenerous by

any means, or parsimonious; but he objected very strongly to any abstraction of jam on the sleeve of your soutane, or any too generous distribution of brown gravy on the thirsty tablecloth.

Saturday came, and Luke braced himself for the second great act of his ministry—his first confession. He had scampered over the first treatise on Penance the night before; and just at 2 o'clock he passed, with fear and trembling, to his confessional. He had said a short, tremulous prayer before the Blessed Sacrament; had cast a look of piteous appeal towards the Lady Altar, and with a thrill of fear and joy commingled, he slipped quietly past the row of penitents, and put on his surplice and stole. Then he reflected for a moment, and drew the slide. A voice from the dark recess, quavering with emotion, commenced the *Confiteor* in Irish. Luke started at the well-known words, and whispered *Deo gratias.* It was an ancient mariner, and the work was brief. But Luke recollected all the terrible things he had heard about dumb and statuesque confessors; and that poor Irishman got a longer lecture than he had heard for many a day.

"I must be a more outrageous sinner even than I thought," he said. "I never got such a ballyragging in my life before!"

Luke drew the slide at his left; and a voice, this of a young girl, whispered hoarsely:

"I ain't goin' to confession, Feyther; but I 'eard as you wos from Hireland, and I kem to arsk assistance to tek me out of 'ell!"

"By all means, my child," said Luke, shivering, "if I can assist you in any way; but why do you say that you are not going to confession?"

"I ain't prepared, Feyther. I ain't been to confession since I left the convent school, five years are gone."

"And you've been in London all this time?"

"Yaas, Feyther; I've been doin' bad altogether. It's 'ell, Feyther, and I want to git out o' 'ell!"

"Well, but how can I assist you?"

"Ev you gi' me my passage, Feyther, to Waterford, I'll beg the rest of the way to my huncle in the County Kilkenny. And so 'elp me God, Feyther—"

"Sh—h—h!" said Luke. A cold perspiration had broken out all over his body. It was the first time he was brought face to face with the dread embodiment of vice.

His next penitent was a tiny dot, with a calm, English face, and yellow ringlets running down almost to her feet. Her mother, dressed in black, took the child to the confessional door, bade her enter, and left her. Here even the mother, in all other things inseparable from her child, must not accompany. The threshold of the confessional and the threshold of death are sacred to the soul and God. Unlike the Irish children, who jump up like jacks-in-the-box, and toss back the black hair from their eyes, and smile patronizingly on their friend, the confessor, as much as to say, "Of course you know me. Isn't this rare fun?" this child slowly and distinctly said the prayers, made her confession, and waited. Here Luke was in his element, and he lifted that soul up, up into the empyrean, by coaxing, gentle, burning words about our Lord, and His love, and all that was due to Him. The child passed out with the smile of an angel on her face.

"Wisha, yer reverence, how my heart warmed to you the moment I see you. Sure he's from the ould counthry, I sez to meself. There's the red of Ireland in his cheeks, and the scint of the ould sod hanging around him. Wisha, thin, yer reverence, may I be bould to ask you what part of the ould land did ye come from?"

Luke mentioned his natal place.

"I thought so. I knew ye weren't from the North or West. Wisha, now thin, yer reverence, I wondher did ye ever hear tell of a Mick Mulcahy, of Slievereene, in the County of Kerry, who wint North about thirty years ago?"

Luke regretted to say he had never heard of that distinguished rover.

"Because he was my third cousin by the mother's side, and I thought yer reverence might have hard of him—"

"I am hardly twenty-three yet," said Luke, gently, although he thought he was losing valuable time.

"Wisha God bless you; sure I ought to have seen it. I suppose I ought not to mintion it here, yer reverence, but this is

an awful place. Betune furriners, and Frinchmen, and I-talians, and Jews, and haythens, who never hard the name of God or His Blessed Mother, 'tis as much as we can do to save our poor sowls—"

"You ought to go back to Ireland," said Luke.

"Ah! wisha, thin, 'tis I'd fly in the mornin' across the say to that blessed and holy land; but sure, yer reverence, me little girl is married here, and I have to mind the childhre for her, whin she goes out to work, shoreing and washing to keep the bit in their mouths—'In the name av the Father, and av the Son, and av the Holy Ghost. Amin—'"

"Father," said a gentle voice, as Luke drew the other slide, "I am ever so grateful to you for your kindness to my little one. She's gone up to the Lady Altar; and I never saw her look half so happy before. You must have been very gentle with my dear child."

Luke's heart was swelling with all kinds of sweet emotions. Ah, yes! here, above all places, does the priest receive his reward. True, the glorious Mass has its own consolations, sweet and unutterable. So, too, has the Office, with its majestic poetry, lifting the soul above the vulgar trivialities of life, and introducing it to the company of the blessed. So, too, has the daily, hourly battle with vice the exhilaration of a noble conflict; but nowhere are human emotions stirred into such sweet and happy delight as when soul speaks to soul, and the bliss of forgiveness is almost merged in the ecstasy of emancipation, and the thrill of determination to be true to promise and grateful to God. Here is the one thing that Protestantism—the system of individualism and pride—never can, and never will, fathom.

With something akin to rapture, Luke Delmege put off his surplice and stole, after a hard afternoon's work, and knelt and blessed God for having made him a priest.

IX.—The Realms of Dis.

And now commenced a strange life for our young Levite—a life whose circumstances clearly obliterated every lingering trace of desire for far, heroic deeds, which, like martyrdom,

would mean one short spasm of pain, and then—the eternal laurels. He began to feel that there was something even higher and nobler than all this—the daily, hourly martyrdom of conflict with Satan and sin—the struggle with evil in its Protean shapes—evil preached from housetops in strong, Satanic accents—or more mildly through the press and literature, from the boards of theatres, and the millions of pamphlets and leaflets, that fell, like the flakes of fire in the *Inferno*, on the raw and festering souls of men. Sometimes he walked, for study's sake, through crowded streets, or watched the hideous mass of humanity from the roof of an omnibus. Sometimes he would stand for a dizzy moment at a chemist's window in London Road, and stare at the swirling, heaving, tossing tide of humanity that poured through the narrow aqueduct. Never a look or word of recognition amongst these atoms, who stared steadily before them into space, each intent on coming uppermost by some natural principle of selection. Luke began to have bad dreams. Sometimes he dreamt of the city as a huge dead carcass, swarming with clotted masses of maggots, that squirmed and rolled in its dread putrescence. Sometimes he saw Britannia, as pictured on coins, with her helmet and trident; but there hung a huge *gôitre* on her neck, and that was London. But most often he saw the city as a tenth circle in the *città dolente*. Pale ghosts wandered through dark and narrow streets, or herded in fetid alleys. They appeared to be absorbed in a silent, but dread and exorbitant quest. What it was, Luke could not see. Some found the desirable thing, and tried to walk along unconcernedly for fear of being robbed; but there were dark sentinels posted along the avenues, who glided from their lairs and stole the prize even from the most wary passengers. And over all was the smoke of Hell and the brown twilight of the realms of Dis.

After this dread dream, which he was unable to shake off for many days, he never saw London but as a shadowy picture of sombre and lurid lights. Whether the early sunsettings of September lighted the blind streets; or the tender grays of October threw a haze around the dying splendors of parks and terraces—he saw only the London of his dream—*terram*

desertam, et tenebrosam, et opertam mortis caligine. He began to be alarmed for his health, and he visited a certain physician. A long statement of symptoms, etc., under the keen eyes of Æsculapius. Prompt reply: "Late suppers. Irish stomach not yet habituated to English roast beef and potted salmon. All will come right soon. WORK!"

Luke took the prescription, and faithfully followed it. He worked in schools and slums, in confessional and pulpit, in hospital and asylum, till his fine face and figure began to be known; and threw a sunbeam into the tenebrous and sordid places where he had to go. And someone said—it was a holy Irish nun—"God sent you!" Ah! These wonderful nuns! The glorious *vivandières* in the march of the army of Christ! No stars bedeck them, or crosses; no poet sings them; no trumpets blare around their rough and toilsome march and struggle; but some day the bede-roll will be called, and the King's right hand will pin on their breasts the cross of His Legion of Honor. And often and often, as Luke's heart failed him, and he felt he was powerless against the awful iniquity that surged around him, the sight of these Sisters, moving calmly through hideous slums, and accepting insults as calmly as their worldly sisters receive compliments; or their white lips blanched by the foul air of their schools, and the reeking *sordes* that exhaled from the clothes of these poor waifs, whom they were rescuing from Stygian horrors, smote him with shame, and nerved him, by the tonic of noble example, for far higher and greater work. And over all the fætor, and smoke, and horror played lambent flashes of Celtic wit and humor, as brave men jest when shells are crashing and bullets are singing around them. "Come, see our recreation garden," said one, who seemed to want recreation badly, so pale and hollow-cheeked she looked. She led him up five flights of stairs, then bade him go out on the leads and look. He did and stood. There was a square patch of blue overhead. All around were brick walls. It was the recreation ground of a prison. He passed around the parapet, and touched with his hand the grimy ledges where the London smoke was festering. And such little pathetic stories as of the child who shouted: "D—n you, don't drown me!" when the

baptismal waters were poured upon her head; or the pretty ancient legend of the mariner convert, who could never get beyond "Father, Son, and Holy—Water;" or the apology of the old Irish apple-woman, for not being able to recognize the Figure of the Crucified, "because, ma'am, I haven't my spectacles wid me, and my sight is wake." Ah me! These are the little tragic amusements of mighty martyrs in the crowded amphitheatre of London life. Sometimes, too, when Luke felt as an airy, gauze-winged butterfly, beating vain wings against the granite walls of ignorance or vice, and his heart sank down in despair, the feeble curtsey and "God bless you!" of a poor woman, or the smile of a London flower-girl, with her pretty little bow, and, "Do, please, Father,"—would inspirit him. Or when striding along some populous street, with all the blotched 'Arrys and flippant 'Arriets around, he would dream of Ireland, and what she might have been, suddenly a band, with a green flag and golden harp, and a rush of green-and-gold uniforms, would burst upon him with music and color, and every man would give the military salute, there as they tramped the London pavement in military order, to their young beloved officer. And he would say to himself: "A race to work for and die for, with all their faults." And above all would float the far-off dream of the white, thatched cottage above the cliffs, and the murmur of the sea, and the purity and simplicity that o'ercanopied with clouds of gold the azure vault that bent above his Irish home at Lisnalee.

Luke preached his first sermon very much to his own satisfaction. He had heard ever so many times that what was required in England was a series of controversial and argumentative sermons that might be convincing rather than stimulating. Then one day he read in a Church newspaper that a certain Anglican divine had declared that Calvinism was the bane and curse of the Church of England. Here then was the enemy—to be exorcised by a course of vigorous lectures on Grace. Here Luke was master. The subject had formed part of the fourth year's curriculum in college; and Luke had explored it to its deepest depth. He read up his "Notes,"

drafted fifteen pages of a discourse, committed it to memory, and delivered it faultlessly, with just a delicious flavor of a Southern brogue, which was captivating to the greater part of his audience, and delightful from its very quaintness and originality to the lesser and more select. Now, Luke was a Molinist, and he told his congregation so. He demolished Calvin and Knox first, and when he had stowed away all that was left of them, he told his wondering and admiring audience that the Thomist and Scotist positions had been carried by assault, and that the Molinist flag was now waving above the conquered garrisons. Many more things he told them, as their wonder grew; and when Luke stepped down from the pulpit, he felt that the conversion of England had now in reality begun. Not that he was very vain; but it was hard to get rid of the ideas that six years of success and flattery had imprinted on a very plastic and susceptible character. And Luke felt much in the same position he had so often occupied in Maynooth, when he spun syllogisms as a spider spins his webs, and drew unwary flies into their viscous and deadly clutches.

The opinion of the congregation varied. That very large section in every congregation to whom the delivery of a sermon is a gymnastic exercise, which has no reference to the audience other than as spectators, considered that it was unique, original, but pedantic. One or two young ladies declared that he had lovely eyes, and that when he got over the *brusquerie* of his Irish education, he would be positively charming. One old apple-woman challenged another:

"What was it all about, Mary?"

"Yerra, how could I know? Sure it was all Latin. But I caught the 'grace of God' sometimes."

"Well, the grace o' God and a big loaf—sure that's all we want in this world."

A rough workman, in his factory dress, asked:

"Who is this young man?"

"A new hand they've taken on at the works here," said his mate.

The opinions of the clergy were not audibly expressed.

Luke, indeed, heard one young man hint broadly at the "windmill," by which he understood his own gestures were meant. And then said something about a "pump-handle." A young Irish confrère stole to Luke's room late that night, and on being bidden to "come in," he threw his arms around Luke, thumped him on the back, ran up and down the room several times, and went through sundry Celtic gyrations; then:

"Luke, old man, I'll tell you, you've knocked them all into a cocked hat."

The Vicar-General said nothing for a few days; then:

"Delmege, have you got any more of these sermons?"

"Yes, sir; I have the series in 'Notes.'"

"Burn them!"

"Take the *Dublin Review* to your room, volume by volume," he added, "and study it. You've got quite on the wrong tack."

Luke had his first sick-call. It was urgent. A marine was dying down at the Naval Hospital near Stokeport. With all the alacrity of a young missioner, Luke passed rapidly through the streets, entered the huge archway of the hospital, inquired the way hastily from a passer-by, was directed to a hall-door, knocked, and was ushered by a trim servant-maid into a handsomely furnished drawing-room.

"Very unlike a hospital-ward," thought Luke. "Perhaps the parlor of one of the nurses or the matron."

He was left here for a long time, wondering at the pictures and books, the dainty accumulations of years by some soul that evidently had taste and wherewith to satisfy it. Then the door softly opened, and a clergyman, clad in library costume, short coat, etc., entered, gravely saluted him, bade him be seated, and commenced a calm, serious conversation. Luke's bewilderment was increasing, and with it an ever-deepening anxiety about his poor patient, who then and now might be struggling in his death-agony. He never saw his mistake, until at last he rose, and the clergyman escorted him to the door, and thanked him for his friendly visit. He had sense enough left to ask the way to the hospital, which was kindly pointed out, and where he found his patient in the death-agony and unconscious.

The dying man lay in a little cot at the right-hand side of the long, empty ward. There was no other patient there. An attendant, clad in brown cloth, decorated with brass buttons, sat on the bed, coolly reading a newspaper. The hand of death was on the face of the poor consumptive. His eyes were glazed, and the gray shadow flitted up and down at each convulsive breath.

"Is this the Catholic patient?" asked Luke anxiously.

"Yaas, he be a Cawtholic, I understan'," said the man,

"He is dying," said Luke, who had never seen death before.

"Dead in hexactly twanty minutes," said the man, taking out his watch and measuring the time. He restored the watch to his pocket and continued reading the paper.

This awful indifference smote Luke to the heart. He knelt down, put his stole around his neck, tried to elicit an act indicative of conscious sorrow from the dying, failed, gave conditional absolution, administered Extreme Unction, and read the prayers for the dying. The attendant continued absorbed in his paper. Then Luke sat down by the bedside, watched the flitting changes on the face of the dying whilst murmuring a prayer. Exactly at the twenty minutes specified the man rose up, folded his paper, stretched himself, and looked. A last spasm flashed across the gray, ashen face of the dying; the breathing stopped, fluttered, stopped again, came slowly and with painful effort, stopped again, then a long, deep breath, the eyes turned in their sockets. That soul had fled. A mucous foam instantly gathered on the blue lips and filled the entire mouth.

"Did I tell 'ee? Twanty minutes to the second," said the man, as he wiped the foam from the dead man's lips, and lifted the coverlet, flinging it lightly over the face of the dead man.

It was this cool indifference that smote the senses of Luke most keenly. For a long time he could not frame a word to express it, as it appeared to him. Then he stumbled on what he afterwards regarded as the strongest characteristic of this English people—their surprising "individualism." For while the unit was nothing in this seething turmoil of millions, the individual was everything to himself. Society might ignore him, despise him, calcu-

late him; but he, understanding all this, went his own way, unheeding and indifferent—a solitary in the awful desert of teeming human life. Everywhere it was the same. Whilst all around the splendid materialism of England asserted and showed itself; whilst shops were packed full of every kind of luxury and necessary, and the victuallers and pork-butchers vied with the fruit-sellers in exhibiting every form of human food; whilst public baths were springing up in all directions, and everything ministering to human wants was exhibited in superabundance; whilst a perfect system of police and detective supervision guarded human life and safety, each solitary individual walked his way alone. You might live in a street for twenty years and not know the name of your next-door neighbor; and you seemed to be labelled and ticketed for State purposes, without the slightest reference to your own well-being, except so far as you were a component unit of the State. It was a huge piece of perfect and polished mechanism—cold, clean, shining, smooth, and regular; but with no more of a soul than a steam-engine. Often when the dread rattle and roar of the huge mechanism tortured the overworked nerves of Luke Delmege, and he felt as if he had been condemned for life to be imprisoned in some huge, infernal Tartarus of cranks and wheels, and the everlasting roar of steam and machinery, he would steal into some quiet street, where, hidden and unseen, as God in the mighty mechanism of the universe, crouched some humble church; and sitting on the rude benches he would watch for an hour or two the red lamp swinging before the tabernacle, and break out into a soliloquy to ease his overburdened heart:

"Lord, Lord! how lonely and silent, how hidden and neglected Thou art! Of all the millions who swarm in this hideous city, how many, how few, are aware of Thy awful Presence! There they pass and repass, Thy creatures, made by Thy hands, and yet to return to Thee! They are bent on business, on pleasure, on sin; but Thou art silent and they do not know that Thou art near! Thy name is cried in the street; but Thou, the dread reality, art but an abstraction and chimera! They think of Thee, as afar off on Sinai or Calvary; they do not know that Thou art here within touch of their hand and sound

of their voice. Weary statesmen, burdened and overladen with thought, are yonder in that pile. They want wisdom, but know not where to seek it—world-wisdom, for they rule the world, and have assumed Thy prerogatives and responsibilities without the knowledge that could enlighten, or the judgment that can discern! And there close by is the mighty temple where once Thy praises were sung and Thy Sacred Presence rested; but 'Ichabod' is now written over its porches. Not Thy Presence, but the dust of many who have done Thee dishonor, is there. And here around are souls perishing from hunger and feeding on husks; and they have forgotten to cry to their Father for bread. Verily, Thou art a hidden God, and the world does not know Thee!"

This loneliness of our Lord in His London tabernacles invariably led Luke to the cognate reflection of the loneliness of God and His hiddenness in His universe. He was rather drawn to this reflection by the habit he had acquired of meditating on the ineffable attributes of God, since the day when his venerable professor told an admiring class that he had remained up half the night before, absorbed in a reverie, after having read Lessius on the ministry and prerogatives of the angels. But whereas, in the lonely fields and on the silent seas and lakes of Ireland, he had been penetrated only by the majesty and immensity of the Creator, here in seething, riotous, tumultuous London, the loneliness of God affected him even to tears.

"To-night," he said, "in all England, but two or three small communities will watch with God. To-night, whilst all England with its thirty millions are asleep, one or two tiny communities, there in Devonshire, here in Parkminster, there in Leicester, will startle the solemnity of the night with psalms of praise and canticles of adoration. 'Praise the Lord, all ye nations; praise Him, all ye people.' Alas! no. All the nations and all the peoples are busy with other things, and the Lord of the universe, bending down to hear the voices of the darkness, of the earth, must turn back with disappointment to the tumultuous worship of His Heaven."

And then the thought startled him—could it be that God is as forgotten in the vast Heavens as on earth? Are all the

mighty spirits that people the universe, hover over infant planets, guide colossal suns, revel in the crimson and golden belts of far fairer worlds than ours, and are endowed with higher and more perfect faculties and senses—are all these immortals as forgetful of God as we? And is God as lonely in His universe as here amongst the five millions of London? It was a dreadful thought, but impossible! It is only on earth that the mighty Maker is ignored. More shame for those who know Him—to whom He hath revealed Himself!

And then Luke's thoughts would turn to Ireland of the saints.

"It ought to be a vast monastery," he said; "one grand, everlasting choir of psalm and hymn, where the praises of God would never cease—never know pause or suspension day or night."

Alas! he did not know until after many years how far the splendid materialism of England had infected and attenuated the spiritualism of Ireland; and how hearts were throbbing, and eyes looking far forward and eagerly, and ears were straining for the rumble of machinery and the mechanism of Mammon, rather than for the thunder of mighty organs and the raptures of exultant choirs.

Nor did he know how the spirit of the supernatural in his own breast was already pluming its wings for flight, and how new ideas—the spirit of the age—were supplementing it. He only felt dimly that he was carried on, on, on in the whirl and tumult of some mighty mechanism—that the whirr of revolving wheels, the vibration of belts, the thunder of engines, the hiss of steam, were everywhere. And that from all this tremendous energy were woven fair English tapestries—stately palaces and ancestral forests, trim villas and gardens like Eastern carpets—and that the huge machinery also tossed aside its refuse and slime—the hundreds of thousands that festered and perished in the squalor of the midnight cities. For over all England, even in midsummer, hangs a blue haze, and over its cities the *aer bruno*, where the eye of the poet saw floating the spirits of the lost.

He stepped from the silences of God and the roar of London was in his ears.

[To be continued.]

WHAT IS THE MENTAL EQUIPMENT REQUIRED FOR THE PREACHER?

IN preparing a student for the ministry of preaching, I take it for granted that he does not intend to preach other people's sermons, but is resolved to write and memorize his own after serious study and meditation of the subject-matter. To do this, his mind must be well furnished with general and special knowledge, and well developed; in other words, he must be a well-educated gentleman.

No other profession demands such a thorough training of its aspirants as the Catholic priesthood. And surely, with seven or eight years in a parochial school, six years in the arts' course, and six more in the theological seminary, no young priest should have reason to be diffident of his ability to preach the Gospel worthily to any audience. Yet with all the assiduous care taken by the Church in training her ministers, it cannot be denied that some of them fall below the level of efficiency in their preaching. The cause seems to be, either they had not been fully equipped for their work in the seminary, or they allow their minds to stagnate on the mission from neglect of study.

The mental equipment necessary for a young priest to enable him to preach as he ought, comprises two things—knowledge and development.

1. KNOWLEDGE.—If a student who has studied diligently to the end of his course recognize that he knows very little, but has a strong, efficacious desire and purpose to keep on enlarging what little he knows, he satisfies all that is demanded of him under this head. He possesses the three essential requirements for mental culture, namely, maturity of intellect, humility, and thirst for knowledge. Acquaintance with the phenomena of nature or history is not knowledge; neither is the memorizing of theses in philosophy or theology. Knowledge of anything is the intellectual comprehension of all that is knowable about it. What is its cause? What are its effects? What are its relations to other known things? What are its bearings on life? The extent to which we can

answer these and other questions regarding facts or truths is the measure of the knowledge we have of them. Let a young priest fresh from the seminary test his knowledge of any thesis in philosophy or theology or of any fact of Church history by these questions, and I think he will confess candidly that he has acquired only the first essential element of all that the intellectual and practical knowledge of it comprises.

Let him ask, for example, how far he has studied the bearing of dogmatic theology on his own life. Has revelation been to him only an illumination of the intellect? or has it been also a spiritual light and force, elevating the will, curbing the passions, and conforming and uniting his whole being to God? Has the study of the tract *De Deo Uno et Trino* filled him with adoration and awe? Has his heart melted in gratitude and love, in sorrow and repentance, as he read page after page *De Incarnatione?* Has he trembled with fear and prayed earnestly for divine help and protection, as moral theology unfolded to him the innumerable forms of man's rebellion against the majesty of his Creator? If a student has to acknowledge that he has never studied theology in this spiritual, practical light, although he knows that it is in this light that he shall have to preach it to the people, then he must admit that, under this consideration alone,—the bearing of theology on life,—his knowledge of the sacred science is but one step removed from ignorance.

Yet he should not be discouraged. True knowledge is a growth of the soul, a growth that is to reach perfection only in eternity. As long, then, as we have a thirst for knowledge and give what time we can to satiating it, we need not be anxious about the progress we make; the after-life will supply whatever deficiency may remain.

It must not be inferred, from what I have just said, that I undervalue the teaching of the sacred sciences in our seminaries. It is scarcely reasonable to expect a professor to become a spiritual director in the class-hall and to turn his lectures into meditations. The intellectual or scientific presentment of revealed truth is the basis of that spiritual knowledge we should

aim at, and is, therefore, absolutely necessary to every minister of the Gospel. But he must not confound the basis with the structure he has to build upon it. The building must be his own work.

Knowledge of divine truth must be part of ourselves before we can impart it fruitfully to others; what we have made our own intellectually, we can impart intellectually; what we have brought home to our own conscience and life, this, and this only, we can bring home to the conscience and life of our hearer.

To become an efficient preacher, then, a newly ordained priest must have studied diligently all the branches of sacred science taught in the seminary, and he must be resolved to study them again on the mission, but from a more scientific standpoint, and with a special view of realizing their practical bearing on his moral and spiritual life.[1]

2. DEVELOPMENT.—It is the office of an ecclesiastical seminary (in the intellectual department) not only to teach a certain amount of book-knowledge, but, what is of vastly greater importance, to cultivate and develop all the mental powers, especially those that have the closest and most important bearing on the composition and delivery of a sermon. The intellect should be trained in the habit of clear, definite thought; it should be familiar with the principles and forms of logic; it should seek and establish order in everything with which it deals; finally, it should select with propriety and taste not only matter for study, but also the best authors in which to study it. The memory, the imagination, and the feelings require

[1] This continuation of ecclesiastical studies is practised informally by all priests who keep alive the spirit of their priesthood. They take a keen interest in the doctrinal and moral questions discussed in our clerical monthlies and quarterlies, and they speak of those questions when they meet their fellow-priests. They take notes of obscure Scripture passages and consult some standard commentary on their meaning. They are not content with the summary of Church history which they studied in the seminary, but they read with avidity what the ablest investigators and writers have to say on special questions or representative characters. The refining and elevating influence of all this reading is increased and spiritualized by the practical application they make of it to themselves. Such fragmentary reading is useful and praiseworthy, as far as it goes, but it is not scientific or scholarly.

similar training, although, as far as I know, little or no direct attention is paid in the seminary to the development of the last two.

(*a*) The habit of clear definite thinking lies at the root of all adequate expression of thought. It is, therefore, the fundamental element in the expository part of a sermon and in all catechetical instructions. In every well-educated mind a sharp line is drawn between knowledge and ignorance; and everything obscure or doubtful, or even probable, is classified with the unknown.

The vulgar pride of display leads some to talk of what they know nothing definitely. Hence the habit of rash assertion, of disregard for exact truth, of wilful deception. I do not say that any priest would be influenced by such a habit in the pulpit; but should people know that "it is his way" in his everyday life, they lose much of their confidence in his preaching. The same effect is produced by those who wish to pass for knowing everything knowable. They are found out sooner or later, and then their influence falls with a crash.

Mental laziness makes many satisfied with fractional knowledge. A student, for instance, has an impression that he read somewhere of a pope under cruel pressure signing a concordat with some emperor, which concordat attempted to give away some right or privilege over which the pope had no control. The student does not know who was the pope, who was the emperor, what were the terms of the deed, whether it were perfected or not, and in what year and under what circumstances the transaction took place. He has Alzog's and Parsons' works in his library; but he is too lazy to consult either of them; and so he contents himself with a blurred impression instead of definite knowledge of an important historical fact.

(*b*) *The Principles and Forms of Logic.*—Some hold that a sermon ought to be a syllogism in disguise. If this be so, it is evident that a preacher should be intimately familiar with the use of this form of argument, and should know when and how to vary it by the substitution of one or other of its modifications. But whether we use the deductive or the inductive method of exposition, practical knowledge of logic

and masterly skill in the use of it are most desirable, if not necessary, in every priest. Besides, it is only by our intimate acquaintance with its principles and rules that we shall be able to detect and expose the fallacies that underlie all doctrinal error. There are now few parishes in this country in which honest-minded, truth-seeking men, weary of being carried about by every wind of doctrine, do not apply to our priests for instruction. Hence the grave duty of being prepared not only to support the truths of Catholic faith by valid arguments, but also to point out the weakness of objections urged against it. Neither of these can be done without practical skill in the art of reasoning.[2]

(*c*) *Order.*—The trained intellect always works for order, order in its ideas, its judgments and its reasoning, order in the employment of time, order in the arrangement of surroundings, order in everything. This habit of order is invaluable to a priest, as it leads him to adopt the best method of utilizing odds and ends of time between ministerial duties. Five minutes may count for little in themselves; but by reading the Bible consecutively, five minutes daily, the whole of the Old Testament would be gone through in a year, and in a little over three months more the New Testament also. A priest of well-ordered mind has a keen perception of the value of such uniform work, and he does it with steady, resolute perseverance. He is a stranger to *ennui;* he has not to take to novel-reading, or to yawning his mornings over the newspaper, or to paying unnecessary visits, *to kill time.* He finds every day, not minutes, but hours, to devote to study or writing; and at the end of a year he has acquired a breadth and depth of knowledge, and attained an intellectual and spiritual culture such as his neighbor of desultory reading and unorderly habits has never dreamed of.

It may be thought that a studious life is incompatible with the active duties of the ministry, and that financial worry—the

[2] At the risk of being thought behind the time, I venture to say that the old scholastic method of teaching was incomparably superior to the shallow one now in use, for the purpose of making students exact, profound, and consecutive in the habit of reasoning. The syllogism, like the first element of every art, may be easily turned into ridicule; but the first element has to be learned for all that.

cross of most American priests—unfits them to apply their minds to any serious systematic reading. On the contrary, the habit of order of which I speak regulates and perfects the discharge of duty, inasmuch as it keeps clearly before the mind what is to be done and how it is to be done. Besides, most of the distress caused by worry comes through the confused, dazed way in which people look at it and bear it. In trying emergencies, it is easier to appreciate than to practise coolness, self-possession, calm consideration of "ways and means," and, as a last resort, patient endurance; yet it is certain that the habit of order in other things will help a priest here also.

It will help him in another way, too, by systematizing his reading—making it a continuous study of each subject, or at least of a main division of each subject, before he takes up new matter. Of course, it is all the better if a priest so arrange his free time that each day so much of it will be given to Sacred Scripture, so much to theology, etc. This arrangement has the advantage of variety, and is none the less attractive for being in line with the daily routine of the seminary. Unity or diversity of subject, however, for daily reading may be left to each one's choice; the main point is continuity—perseverance. To secure this it is most advisable that a young priest should begin with short, interesting subjects, and give to each even less time than he can afford and is inclined to give. In this way the love of study is whetted, and the habit of it, as it grows stronger, has room for larger development.

(*d*) *Judgment in Selection of Subjects and Authors.*—Common sense ought to make every professional man see the necessity of becoming proficient in all the knowledge essential to his calling, before he takes up studies either foreign to it or only remotely connected with it. Hence a priest's first study ought to be to acquire a thorough knowledge of Sacred Scripture, theology, Church history, and canon law. It ought, indeed, to be his only regular study, because the longest life is too short to complete it.

"But what of philosophy?" you will ask; "what of science? of literature? of current history? of local affairs?

Is it not the duty of the priest, as of every citizen, to keep in touch with the thought and action of his day? Is he justified in isolating himself from the multiform life of the world around him,—he who is appointed to mould that life and to direct it to its supernatural end?"

In reply, I say that I am speaking here only of the adequate training of the intellect in seminaries and its results on the mission. One of those results should be the judicious selection of subjects and authors for a systematic course of study, with a special view to preparation for the pulpit. Outside this course much literary work remains to be done, as the preceding questions imply; but the scope of this paper does not call for discussion of them here.

Only the best works on the subjects selected ought to be studied. A young priest can easily learn which are those books by inquiry of his former professors. A small but choice collection of works is much better than a large and miscellaneous one, as the latter offers too many temptations to unsystematic and fragmentary reading.

(*e*) Whatever some psychologists tell us to the contrary, we know from experience that a good memory can be acquired by assiduous practice. Class-exercises and sermons during the seminary course would seem not to supply sufficient training for this faculty, as the majority of young priests undergo positive pain in committing to memory what they write for delivery. Hence, many of them soon give up the practice of memorizing, except occasionally, when they have to preach a set sermon. They find it easier to talk than to preach; and, having no cogent stimulus to the harder work, they naturally abandon it.

I think students with defective memories would be helped very much if greater accuracy in the repetition of Scripture texts and other quotations were severely enforced in seminaries. Besides, such students ought to be taken in hand individually; the reasons for acquiring a good memory ought to be explained to them; and they ought to have daily exercises given them, until they can easily remember what they read after a few repetitions.

(*f*) *Imagination.*—This function of the soul sometimes seems to work independently of will-power, as in dreams, reveries, distractions, etc. When it works in this way, it is called the passive imagination. Ascetic writers lay down wise rules for the restraint of its most troublesome tendency, namely, distractions in prayer. If those rules be observed faithfully, besides the spiritual benefits that will be secured, the mind will be very much strengthened, and much precious time will be saved. It is, however, not to the training of the passive, but of the active, imagination I wish to direct attention here.

The active, or constructive, imagination is the art-faculty of the soul. It is also indispensable in science for the invention of those theories that frequently lead to the discovery and establishment of new physical laws. Hence it is æsthetic and scientific; æsthetic, when its object is the expression of the Beautiful; scientific, when it is used for the investigation of the True. I speak of it here only in its æsthetic aspect.

St. Augustine's theory of preaching is, that it should teach, that it should please, that it should move; that is, it should teach the intellect by exposition, it should please the imagination by illustration, and it should move the will by persuasion. For the essential purpose of a sermon, it is not enough to make a doctrine or duty clear to the understanding; it must be made to appear also pleasant, attractive, useful, beautiful; and this is done chiefly by appeal to the imagination. This appeal is made by examples, comparisons, analogies, figures, etc.; and its usual literary form is narration or description.

The only formal training of the imagination attempted in seminaries, as far as I know, is the *compositio loci* and application of the senses, recommended to students as a help to meditation. How faithfully this recommendation is carried out it does not belong to me to say,—*videant consules;* but no mental exercise develops the faculty of expression; and it is expression, style, taste, that give the crowning grace and beauty to every æsthetic creation or reproduction of the imagination. I cannot say that our young priests show in their first sermons any adequate training in the tasteful, finished expression of imaginative conceptions. They may have

learned it years ago, but through want of practice they seem to have forgotten it.

(*g*) *The Feelings.*—Only men of strong feelings can be orators. One who is unmoved by sorrow or suffering is incapable of moving others to sympathy with it. A cold, cynical disposition can no more enkindle enthusiasm than an icicle can warm a room.

Strong feeling is found only in sensitive organizations. Its manifestation may be repressed by a strong will; but all the same it cuts into the soul. Sensitiveness, however, may become blunted like a knife-edge; and when this happens, not only our emotional consciousness is dulled, but our power of emotional expression is correspondingly weakened. Excessive indulgence of the appetites, unrefined surroundings, egotism and all forms of selfishness—these are some of the influences that weaken or destroy the strong, keen-edged feelings which enter into the equipment of every efficient preacher.

If a young priest try earnestly, by the use of what time he can spare, to attain the knowledge and mental equipment here outlined, his sermons will become, year by year, more effective and fruitful, more luminous in exposition and illustration, more fervid in their appeal to the feelings, more powerful in their influence on the will.

Greenfield, Ohio. BERNARD FEENEY.

Analecta.

EX ACTIS LEONIS XIII.

(*E Secretaria Brevium.*)

I.

EPISTOLA AD ARCHIEPISCOPOS ET EPISCOPOS BRASILIAE. — VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS BRASILIAE

LEO PP. XIII.

Venerabiles Fratres, Salutem et Apostolicam Benedictionem.

Paternae providaeque Nostrae in gentem vestram sollicitudinis magnopere laetamur haud mediocrem fructum, vestra potissimum industria, Venerabiles Fratres, fuisse perceptum. Apostolicis enim Litteris inhaerentes, quas dedimus die 2 mensis Iulii anno MDCCCXCIV, studio ac labore vestro effecistis ut et excitaretur in populo pietas, et in sacri ordinis viris vetus disciplina revivisceret. Neque vero Nos latet quantum operae contuleritis ad incolumitatem et iura tuenda religiosorum Sodalium, qui ex antiquis Familiis istius regionis superfuerunt, ad eosque in pristinum instituti florem revocandos; quibus utilissime consociantur alii ex Europa Fratres, quorum nobilem impetum non longitudo itineris, non inclementia coeli, non dissimillimi

mores retardarunt. Accedunt recentius institutae Congregationes, eaeque complures, concordi studio vestro accitae, sive condendis aut moderandis ephebeis, sive sacris missionibus obeundis, sive aliis praestandis in sacerdotali munere, ad quae impar numero clerus iste minime sufficeret. Non ultimam denique afferunt solatii causam Seminaria apud vos vel aucta numero vel in melius restituta.

Fausta haec initia et habiti huc usque progressus spem iniiciunt brevi fore, ut amplificatae per Nos istic sacrae Hierarchiae maiora in dies incrementa respondeant Quod quidem quum probata industria ac perspecta diligentia vestra, Venerabiles Fratres, tum etiam prona ad pietatem et indole et consuetudine Brasilianorum gens satis polliceri videntur.

Sunt quaedam tamen ad rei catholicae profectum ita necessaria, ut ea semel attigisse non satis sit; commemorari saepius et commendari velint. Huc potissimum pertinet cura in Seminariis collocanda, quorum cum statu fortuna Ecclesiae coniungitur maxime. In eorum igitur disciplina instauranda illud in primis cordi est, quod nonnulli sacrorum antistites iam feliciter praestiterunt, ut separatis aedibus, suisque seorsim institutis ac legibus, degant alumni, qui spem afferant sese Deo mancipandi per sacros ordines, eorumque domus retineant Seminarii nomen; aliae, instituendis ad civilia munia adolescentibus, Convictus vel Collegia episcopalia nuncupentur. Quotidiano enim usu constat, mixta Seminaria Ecclesiae consilio ac providentiae minus respondere; ea contubernia cum laicis causam esse quamobrem clerici plerumque a sancto proposito dimoveantur. Hos decet vel a prima aetate iugo Domini assuescere, pietati vacare plurimum, inservire sacris ministeriis, vitae sacerdotalis exemplo conformari. Arcendi ergo mature a periculis, seiungendi a profanis, instituendi iuxta propositas a sancto Carolo Borromeo leges saluberrimas, quemadmodum in Europae Seminariis praecipuis fieri videmus.

Eadem vitandi periculi ratio suadet ut comparetur alumnis rusticatio ad feriandum, nec arbitrium relinquatur suae cuique ipsorum adeundae familiae. Multa enim pravitatis exempla manent incautos, praesertim in colonicis iis domibus, ubi operariorum familiae glomerantur; quo fit ut, in iuveniles cupiditates proni, aut ab incoepto deterreantur, aut sacerdotes futuri sint

offensioni populo. Rem istic iam tentatam feliciter a quibusdam Episcopis maxime commendamus, auctoresque sumus vobis, Venerabiles Fratres, ut facta communiter eiusmodi lege, adolescentis cleri tutelae melius in posterum prospiciatis.

Nec minus in votis est, quod alias significavimus, ut scribendis vulgandisque catholicis diariis naviter aeque ac prudenter impendatur opera. Vix enim, quae nostra aetas est, aliunde haurit vulgus opiniones sibique fingit mores, quam ex quotidianis hisce lectionibus. Interim aegre est iacere arma haec apud bonos, quae impiorum manibus tractata lenocinio callidissimo, miserrimum fidei et moribus exitium parant. Acuendus igitur stilus est excitandaeque litterae, ut veritati vanitas cedat et incorruptae voci rationis atque iustitiae sensim obsequantur praeiudicatae mentes.

Huic utilitati finitima est alia, quae ex accessione catholicorum hominum ad rempublicam eorumque cooptatione in coetum oratorum legibus ferendis derivatur. Neque enim voce minus quam scripto, neque gratia et auctoritate minus quam litteris optimae quaeque causae iuvari possunt. Adscisci etiam aliquando in eos coetus sacri ordinis viros haud inopportunum videtur; quin etiam iis praesidiis et quasi Religionis excubiis optime licet Ecclesiae iura tueri. Verum illud cavendum maxime, ne ad haec fiat tanta contentio, ut misera ambitione magis aut partium caeco studio, quam rei catholicae cura impelli videantur. Quid enim indignius, quam digladiari sacros ministros ut ex procuratione reipublicae rem perniciosissimam in civitatem inducant, seditionem atque discordiam? Quid vero si in deteriorum consilia ruentes constitutae auctoritati perpetuo adversentur? Quae omnia mirum quantum offensionis habent in populo et quantum invidiae conflant in clerum. Modeste igitur utendum iure suffragii; vitanda omnis suspicio ambitionis reipublicae munia capessenda prudenter; a supremae vero auctoritatis obsequio desciscendum nunquam.

Placuit iterum, Venerabiles Fratres, hortatores esse ad eas artes, quibus christianae rei bono apud vos opportune consulatur. Atque utinam egregiae voluntati vestrae non essent impares vires, nec optimis consiliis in usum deducendis impedimento esset angustia pecuniae. Neque enim, ut antea, ex publico aerario suppeditantur sumptus aut Vobis, aut Canoni

corum Collegiis, aut Seminariis, aut Curionibus, aut aedificationi templorum. Una paene restat, cui liceat inniti, gratificandi popularis voluntas. Nihilominus hac in re spem affert eximiam Brasilianae gentis consuetudo ex animi sui nobilitate, in largitiones paratissima, praesertim in iis quae pertinent ad bene de Ecclesia merendum. Atque hanc scilicet ipsorum laudem Litteris Nostris superius memoratis exornavimus, quum de dote constituenda novis dioecesibus, quae opis indigent maxime, nihil habere Nos diximus quod praeciperemus; in Brasiliani populi pietate ac religione satis Nobis esse fiduciae, ipsum episcopis non defuturum. Ac libenter quidem in exemplum proponeremus effusam benignitatem, qua septentrionalis Americae filii suis episcopis, longe numero pluribus, itemque catholicis collegiis, scholis, ceterisque piis institutis certatim occurrunt, nisi vestra natio domesticis exemplis iisque splendidissimis abundaret. Memoria ne excidat quot conspicua templa maiores vestri extruenda curaverint, quot monasteriis dotem constituerint, quam grandia christianae pietatis ac beneficentiae vobis monumenta reliquerint.

Opitulandi autem Ecclesiae necessitatibus modi suppetunt plures. In his perutile ducimus ut sua in quaque dioecesi constituatur arca, quo annuam conferant stipem fideles, ab delectis e coetu nobiliore viris ac feminis colligendam, nutu et ductu Curionum. Decet autem horum primas esse in largiendo partes; quod optime efficient, si ex certis redditibus, quibus ipsi fruuntur saepe lautissimis, aliquid cedant, et super incertos proventus vim aliquam pecuniae sibi solvendam imponant, instar vectigalis.—Nec minus auxilio esse possunt episcopis inopia laborantibus monasteria illa piaeque sodalitates, quibus amplior est res; rectisque publico bono fuerit consultum si arcae dioecesanae destinetur haud exigua illa pecuniae summa, quae in profana spectacula solet a quibusdam ex memoratis sodalitatibus coniici.—Si qui denique, fortunae bonis prae ceteris affluentes, maiorem sectari morem laudabilem velint ac testamento cavere sive piis sodalitatibus, sive coetibus aliis exercendae beneficentiae gratia, eos vehementer hortamur ut pecuniae summam aliquam meminerint legare episcopis, qua hi relevati et res Ecclesiae et dignitatem suam tueri valeant.

Vestram egimus causam, Venerabiles Fratres, Nos ipsi, quos

temporum iniuria cogit Petri stipem rogare constantius. Ceterum vos primum erigat cogitatio fiduciae in Deo collocandae, *quoniam ipsi cura est de nobis;*[1] animoque subeant Apostoli verba: *qui autem administrat semen seminanti, et panem ad manducandum praestabit, et multiplicabit semen vestrum, et augebit incrementa frugum iustitiae vestrae.*[2] Clerus vero ac populus, quibus regendis Spiritus Sanctus vos posuit episcopos, sibi oculis proponant pristinam illam credentium liberalitatem, quorum multitudinis *erat cor unum et anima una;*[3] qui de sancta Ecclesiae societate multo magis quam suis de fortunis solliciti, *vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes Apostolorum.*[4] Meminerint Pauli verba, quibus eos ad ultimum compellamus: *Rogamus autem vos, fratres, ut noveritis eos, qui laborant inter vos, et praesunt vobis in Domino, et monent vos, ut habeatis illos abundantius in charitate propter opus illorum.*[5]

Interea, coelestium munerum auspicem ac benevolentiae Nostrae testem, Vobis, Venerabiles Fratres, Clero populoque vestro Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae, apud S. Petrum die XVIII Septembris an. MDCCCXCIX, Pontificatus Nostri vicesimo secundo.

LEO PP. XIII.

II.

Leo XIII commendat viris christianis hebdomadalem communionem.

LÉON XIII, PAPE.

Très cher Fils:

Salut et bénédiction apostolique.

Au temps présent et dans l'état de choses actuel, tous les esprits droits et pieux voient avec douleur l'ardeur à confesser

[1] I Petr. 5: 7.
[2] II Cor. 9: 10.
[3] Act. 4: 32.
[4] Act. 4: 34-35.
[5] I Thess. 5: 12-13.

la foi et l'antique pureté des mœurs disparaître chez un grand nombre d'hommes.

Si l'on recherche la cause du mal, on la trouve principalement dans ce fait que l'amour et l'usage du banquet eucharistique languissent chez la plupart et n'existent plus chez beaucoup. C'est ce que déplorait déjà l'Apôtre quand il écrivait aux Corinthiens: "Voilà pourquoi beaucoup parmi nous sont faibles et beaucoup s'endorment." A cela rien d'étonnant: car celui-là seul peut remplir les devoirs de la vie chrétienne qui a revêtu le Christ, et l'on ne revêt le Christ que par la fréquentation de la Table eucharistique. Par elle, en effet, le Christ demeure en nous et nous en lui. Ils ont donc bien raison ceux qui travaillent à l'affermissement de la foi et à la correction des mœurs, lorsqu'ils prennent à tâche d'exciter les catholiques à s'approcher le plus souvent possible de la table du Seigneur: plus on la fréquente, plus on en retire des fruits abondants de sainteté.

Et puisque vous, très cher Fils, vous travaillez noblement à ce but et que vous allez rééditer les discours solennels que vous avez prononcés sur cette matière, Nous encourageons hautement votre dessein et votre zèle, et Nous souhaitons de tout cœur qu'un très grand nombre de catholiques prennent l'habitude de recevoir chaque semaine le sacrement de l'autel.

En attendant, comme témoignage de Notre amour et comme gage des faveurs divines, Nous vous accordons très affectueusement la bénédiction apostolique.

Donné à Rome, près Saint-Pierre, le 10 janvier 1900, la vingt-deuxième année de Notre pontificat.

LÉON XIII, PAPE.

E S. ROM. UNIV. INQUISITIONE.

I.

De Sacramento Confirmationis ex inadvertentia collato cum oleo Catechumenorum.

Beatissime Pater:

Episcopus N. N. ad pedes S. V. humiliter provolutus sequentia exponit: quum Confirmationis sacramentum in publica

ecclesia cuiusdam perampli pagi pluribus centenis puerorum conferret, postquam duas tertias illorum partes confirmasset, deficiente sacro chrismate quod ipse attulerat, adhiberi debuit chrisma quod penes parochum, una cum oleo catechumenorum asservabatur. Quamvis diligentissime inquisitum fuit ut adhiberetur vas in cuius fronte scriptum erat *sacrum chrisma*, tamen, functione exacta, compertum fuit quod in dicto vase, loco s. chrismatis, asservabatur oleum catechumenorum. Infrascriptus reverenter postulat, utrum et quomodo hunc involuntarium errorem reparare debeat.

Feria IV, die 22 Novembris 1899.

In Congregatione Gen.li ab E.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis dictis precibus, praehabitoque RR. DD. Consultorum voto, iidem E.mi Cardinales respondendum mandarunt: *Sileat.*

Sequenti vero feria VI, die 24 eiusdem mensis et anni, in audientia R. P. D. Adsessori S. O. a SS.mo D. N. Leone Div. Prov. PP. XIII impertita SS.mus resolutionem EE. ac RR. Patrum adprobavit.

I. *Can.* Mancini, *S. R. et U. Inquisit. Notarius.*

II.

De liceitate et necessitate operationis caesareae, quando certo constat de morte matris praegnantis.

Beatissime Pater:

Episcopus N. N. ad V. S. pedes provolutus, quae sequuntur humiliter exponit.

Parochus N. N. in hac Dioecesi, iuxta Ritualis Romani praescripta, iuxta etiam preces mulieris praegnantis et graviter decumbentis, super hac muliere, iam certo mortua, curavit ut operatio caesarea fieret. Medicus absens erat, et operatio facta fuit ab alia persona capaci. Puer vivus erat et fuit baptizatus. Propter hoc factum praefatus parochus fuit accusatus, sed a iudicibus civilibus sine ulla condemnatione remissus. Postea autem, et propter idem factum, dictus parochus a Gubernio stipendio annuo fuit privatus.

Quaeritur ergo:

1° Parochus N. N. egitne recte curando ut fieret operatio, medico deficiente, ab alia persona capaci, morte quidem certa, sed non legaliter recognita?

2° Parochus, vel alius sacerdos, debetne curare ut, in iisdem supradictis circumstantiis, operatio, de qua agitur, fiat, etiam quando sequi debet privatio annui stipendii?

Et Deus etc.

Feria, IV die 13 Decembris 1899.

In Congregatione Generali S. R. et U. Inquisitionis ab E.mis ac R.mis DD. Cardinalibus in rebus fidei et morum Generalibus Inquisitoribus habita, propositis suprascriptis precibus, praehabitoque RR. DD. Consultorum voto, iidem E.mi ac R.mi Patres respondendum mandarunt:

Detur Decretum S. Officii diei 15 Februarii 1780 ad Vicarium Apost. Sutchuen.

Porro citatum Decretum sic se habet:

"Ubi de rebaptizandis parvulis Rituale Romanum hoc prae-
"scribit scilicet: *Si mater praegnans mortua fuerit, foetus*
"*quamprimum caute extrahatur*, huc usque inter christianos
"casus occurrit, sed regula praescripta nunquam observata est,
"neque unquam promulgata. Rationes sunt: summa repu-
"gnantia quam Sinenses habent ad eiusmodi sectionem, absoluta
"apud ipsos artis anatomicae imperitia, gravissimum periculum
"atroces calumnias contra religionem excitandi gravesque per-
"secutiones sustinendi cum discrimine salutis et vitae saltem
"pro iis qui sectionem tentare auderent, si factum ad notitiam
"gentilium perveniret, quod admodum facile est. Causae prae-
"dictae possuntne silentium excusare?

"Resp. Etsi caute prudenterque agendum sit, ne, cum
"paucos quaerimus, multos amittamus, agendum esse tamen,
"et sectionis a Rituali praescriptae notitia ingerenda, ne obli-
"visci videamur eos, quos abundantiori charitate manifestum
"est indigere. Erit proinde e missionariorum debito, paulatim
"et opportune commonere Sutchuenses de miserrima parvulo-
"rum perditione in uteris matrum decedentium, quibus opitulari
"nihilominus, quoad humanae possunt vires, postulat christiana

"charitas, postulat ecclesiastica sollicitudo. Neque improbum "videri debere Sutchuensibus ut ullis fidelibus secare matrem "mortuam, cum et Dominicum latus dissectum sit pro nostra "redemptione. Illud potius rationi absonum atque ab omni "pietate remotum, pro inani integritate pudoreque servando "defunctae genitrici, viventem natum aeternae morti addicere. "Certe, non modestia, non virtus, unde tantum profluit malum. "Haec autem foetus extractio de praegnantis defunctaeque alvo "matris, quamvis patefacienda, ut dicimus, ac persuadenda sit, "expresse tamen cavet, prohibetque Sanctitas Sua, ne missio- "narii in casibus particularibus se ingerant in demandanda "sectione, multoque minus in ea peragenda. Sat proinde mis- "sionariis fuerit illius notitiam edidisse, curasseque ut eius per- "ficiendae rationem perdiscant qui chirurgicis intendunt, laici "homines, tum vero, cum casus tulerit, eiusdem praxim ipsorum "oneri ac muneri reliquisse."

Sequenti vero feria VI, die 15 eiusdem mensis et anni, per facultates E.mo ac R.mo D.no Cardinali S. Officii Secretario concessas, SS.mus D. N. Leo div. prov. PP. XIII resolutionem E.morum ac R.morum Patrum adprobavit.

I. *Can.* MANCINI, *S. R. et U. Inquisit. Notarius.*

E SACRA CONGREGATIONE RITUUM.

I.

UBI TEMPORE OPPORTUNO NON PERVENERUNT LITT. ENCYCLICAE DE CONSECRATIONE SS. CORDI JESU FACIENDA, HAEC CONSECRATIO PRAESENTI ANNO FIERI POTERIT ET ALIBI RENOVARI CUM IISDEM INDULGENTIIS.

Perillustris et Rme Domine:

Quam encyclicis Litteris "*Annum Sacrum*," datis die 25 mensis Maii huius anni "*de hominibus Sacratissimo Cordi Iesu devovendis*"[1] SS.mus Dominus Noster Leo XIII spem expressit atque fiduciam, fore ut maxima inde bona, nedum in singulos, verum etiam in universam christianam Familiam derivarent;

[1] *Cf.* AM. ECCLES. REVIEW, Vol. XXI, pp. 73-79 (July, 1899).

eam singularis quidam christiani populi consensus ac prompta voluntas confirmavit atque auxit. Nam simul ut supremi Pastoris audita vox est compellantis orbem ut divinam caritatis Victimam sibi demereret totumque se Illi manciparet, statim populus romanus imprimis, exinde vero non Italia solum, sed omnis Europa dissitaeque quamplures regiones visae sunt quasi mutuo certare, ut Summi Pontificis votis ac voluntati sese morigeras exhiberent. Quae omnia quanto gaudio cumularint Sanctissimum Patrem satis quidem significavi litteris diei 21 mensis Iulii huius anni,[2] quibus Ipsius Pontificis nutu ac nomine Tibi et singulis e tuo Clero magnopere gratulabar, agebamque gratias.

Nunc vero allatum est, memoratas encyclicas Litteras ad remotiores regiones quasdam serius pervenisse, quam definitum rei peragendae tempus postularet. Quamobrem Sanctitati Suae supplices preces oblatae sunt, ut harum etiam pio desiderio satisfieret, facta ipsis potestate sese devovendi Sacratissimo Cordi Iesu, iisdem conditionibus, ac si cum ceteris legitimo tempore solemne hoc religionis testimonium edidissent. Cui petitioni Beatissimus Pater benigne annuens, quin etiam largius indulgens, concessit ut non modo fideles, ad quos encyclicae Litterae tardius pervenerunt, sed omnes qui consecrationis iteraverint formam die solemni Sanctissimo Cordi Iesu sacra proximi anni, vel dominica proxime sequenti, ac cetera praescripta servaverint, de privilegio prorsus singulari iisdem fruantur indulgentiis, quae in memoratis Apostolicis Litteris expressae sunt.

Ex his facile intelligi potest, quam curae sit Summo Pontifici haec forma pietatis atque omnium quotquot in orbe sunt dedicatio Sacratissimo Cordi Iesu. Confidit enim Beatissimus Pater, sicut edixit, tum denique fore ut sanentur tot vulnera inflicta hominum societati, ut ius omne ad pristinae auctoritatis exemplum revirescat, ut restituantur ornamenta pacis, quum "*omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris.*"

Spem certam foveo, singulos Antistites de studio atque

[2] *Ibid.*, pp. 283-86 (Sept., 1899).

industria, cuius tam praeclarum specimen huc usque ediderunt, nihil cessuros in posterum ut quamplurimi Ecclesiae Filii utentes ad salutem Apostolicae liberalitatis munere, acquirantur Christo, et "*hauriant aquas in gaudio de fontibus Salvatoris.*"

Interim Amplitudini Tuae fausta cuncta ex animo adprecor.

Romae, ex Secretaria Sacror. Rituum Congregationis die 27 Novembris anno 1899.

Amplitudinis Tuae uti Frater addictissimus

C. Ep. Praen. Card. MAZZELLA, *S. R. C. Praef.*

D. PANICI, *S. R. C. Secret.*

II.

(DUBIA.)

R. D. Joanes Barber Pons, Eccl. Cath. Minoric. Beneficiar. et S. caerem. magister, de Rmi sui Episcopi consensu, sequentia dubia S. Rit. Congregationi resolvenda humillime proposuit, nimirum:

Dub. I. An in Dioecesibus, ubi Officia votiva pro singulis hebdomadae diebus Decreto 5 Iulii 1883 concessa, non fuerint adhuc adoptata, possint ulterius semel pro semper eligi?

Dub. II. An omnes ad medium chori accedentes et recedentes unico genu flectere teneantur, Canonicis exceptis, cum non sit in altare maiori Sanctissimum Sacramentum reconditum?

Dub. III. An post Missam solemnem, qua finita, benedictio cum Smo. Sacramento datur, dum Celebrans et ministri recedunt ab altari ad scamnum in cornu Epistolae ut ibi Celebrans exuat Casullam et manipulum, induatque pluviale, ac Ministri manipulos deponant, debeant coram SSmo. Sacramento, discooperto in ipso altari ubi Missa celebrata est, in plano utroque genu flectere, aut unico genu in gradu infimo altaris?

Dub. IV. Dum dicitur "Fidelium animae" in fine Officii, estne manu producendum signum crucis ad instar benedictionis?

Dub. V. Thurificatio SSmi Sacramenti, estne facienda duplici ictu in triplici ductu, etiam intra Missam solemnem ante Introitum et ad Offertorium?

Dub. VI. Cereus Paschalis debetne ardere dum cantatur Missa in Vigilia Pentecostes?

Dub. VII. Ante SS. Sacramentum discoopertum tenenturne semper utroque genu flectere iuxta decretum 937-1627 d. d. 19 Augusti 1651 ad 6^{um} etiam processionibus interessentes, imo et pluvialibus induti?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit:

Ad I. *Affirmative* iuxta ipsum Decretum Generale.

Ad II. Affirmative.

Ad III. Iuxta praxim Ecclesiarum Urbis in plano *utroque genu flectitur.*

Ad IV. *Negative.*

Ad V. *Affirmative* iuxta decretum 3110-5318 d. d. 22 Martii 1862 ad 20^{um}.

Ad VI. *Negative*, et servetur specialis Rubrica Missalis.

Ad VII. *Affirmative*, si agatur de accedentibus, et recedentibus, iuxta citatum decretum.

Atque ita rescripsit. Die 24 Novembris 1899.

C. *Card.* MAZZELLA, *Praef.*

D. PANICI, *Secret.*

III.

URBIS ET ORBIS.

DE IIS QUAE INTER INSIGNES RELIQUIAS ADNUMERANDA SUNT.

A pluribus locorum Ordinariis Sacrae Rituum Congregationi sequentia dubia diluenda proposita sunt; videlicet:

Dubium I. Utrum pars anterior brachii, quae antibrachium dicitur, ab alia parte superiori eiusdem brachii separata, haberi possit uti Reliquia insignis?

Dubium II. Utrum idem sit dicendum de eadem parte superiori brachii, quatenus nempe et ipsa uti insignis Reliquia haberi queat?

Dubium III. Utrum cor, lingua, manus, si ex miraculo intactae conserventur, haberi debeant uti Reliquiae insignes?

Et Sacra Rituum Congregatio, re mature perpensa exqui-

sitoque voto Commissionis Liturgicae, ad tria proposita dubia rescribendum censuit:

"*Affirmative.*" Et ita respondit ac declaravit:

Die 27 Junii 1899.

IV.

DECRETUM.

CIRCA DOXOLOGIAM HYMNI VENI CREATOR ETC.

Cum Commissio Liturgica quaestionem extendisset super conclusione Hymni *Veni Creator Spiritus*, utrum scilicet consultius esset necne eam semper immutatam dicere; Sacra Rituum Congregatio sententiam suam aperuit momentaque graviora exposuit, quibus innixa suum sentiendi modum amplexata fuerit. Hisce aliisque probe consideratis;

Sacra eadem Rituum Congregatio declaravit:

"Doxologiam *Deo Patri sit gloria,—Et Filio qui a mortuis—Surrexit ac Paraclito—In saeculorum saecula*—ita esse censendam praefati Hymni propriam ut eadem semper sit retinenda ac nunquam, quovis anni tempore vel quocumque occurrente Festo, in aliam mutandam," Atque ita servari mandavit.

Die 20 Junii 1899.

E SACRA POENITENTIARIA.

CONCESSIONES BULLAE "ÆTERNI PASTORIS" EXTENDUNTUR ETIAM AD MONIALES VOTORUM SIMPLICIUM.

E.mus Cardinalis Vicarius Urbis postulavit a S. Poenitentiaria: "Utrum moniales professae *votorum simplicium* comprehenduntur in Bulla *Aeterni Pastoris:* et utrum durante anno iubilari debeant eligere confessorem inter approbatos *pro Monialibus;* vel possint eum eligere inter illos qui sunt approbati ab Ordinario pro personis saecularibus."—Et S. Poenitentiaria, die 11 Ianuarii 1900, ita rescripsit: "S. Poenitentiaria, consideratis "expositis, respondet: Ad Moniales quoque simplicia vota pro-"fessas spectare beneficia Bullae *Aeterni Pastoris* eisque licere "confessarium sibi semel eligere ex simpliciter approbatis ad "audiendas confessiones personarum saecularium."

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—APOSTOLIC LETTERS:

1. To the Bishops of Brazil (South America), urging (*a*) the establishment of ecclesiastical seminaries according to the model proposed by St. Charles Borromeo; (*b*) the organization of literary mediums by which to educate the people; (*c*) taking an intelligent interest in politics, not for the purpose of self-aggrandizement and individual gain, but for the true common good, and with unalterable loyalty to authority; (*d*) making proper and systematic provision for the support of Catholic institutions no longer subsidized by the government. This is to be done by arousing the spirit of sacrifice among the people, in which the clergy are to give the first example; here the Pontiff bids the Brazilians learn from the example of the United States.
2. The Sovereign Pontiff recommends the practice of weekly Communion for the faithful in general, in a letter addressed to Father Coubé, S.J., on the occasion of his publishing the five discourses on this subject, delivered at the Eucharistic Congress, held at Lourdes, last year.

II.—S. CONGREGATION OF THE INQUISITION:

1. Answers, in a case where the Oil of Catechumens had been inadvertently used for Confirmation, instead of the sacred Chrism:—"*sileat.*"
2. Solves questions regarding the liceity and the necessity of the cæsarean section, *mortua jam certo matre.*

III.—S. CONGREGATION OF RITES:

1. Renews for this year the special indulgences for the solemn consecration of mankind to the Sacred Heart, announced last year, on account of the Encyclical *Annum sacrum* not having reached far-off countries in due time.
2. Decides a number of doubts concerning the canonical Office, and others, among which we note the following: The sign of the Cross is *not* to be made, when, at the end of the Office, the celebrant says *Fidelium animae;*—the incensing in the Solemn Mass is to be made thrice with a *double* elevation of the censer;—the Paschal Candle is not to be lighted in the *missa cantata* on the vigil of Pentecost;—priests vested in cope must, like other ministers, genuflect *utroque genu* on arriving at and leaving the altar on which the Blessed Sacrament is exposed.
3. Answers that the heart, tongue, hand, etc., are classed among *reliquiae insignes.*
4. Ordains that the doxology, *Deo Patri sit gloria, —Et Filio qui a mortuis—Surrexit ac Paraclito—In saeculorum saecula,* is an invariable part of the hymn, *Veni Creator Spiritus,* at all seasons of the year.

IV.—S. PENITENTIARY answers that the concessions of the Bull, *Aeterni Pastoris,* are extended to religious who make simple vows; and they are therefore entitled *once* during the Jubilee year to choose confessors from all who have faculties for hearing the confessions of lay persons.

WHAT VOTIVE MASS IS SAID IN HONOR OF OUR LADY OF LOURDES, OR OF THE ROSARY?

Qu. Our church has an altar with the grotto in honor of Our Lady of Lourdes, to whom the people here have great devotion. Frequently the priests of the church are asked to say a Mass at this altar in honor of Our Lady of Lourdes. One of our French (Belgian) missals has in the Appendix a Mass "Apparitionis B. Mariae V. Immaculatae (Lourdes);" but I find none such in the Roman missal. Can we use this Mass (of the *Apparitio B. M. V. I.*) on days when votive Masses are permitted by the rubrics; or should we say the ordinary votive Mass of the Blessed Virgin, according to the season of the year?

The same question arises occasionally with regard to the Mass of Our Lady of the Rosary, which the confraternity of the parish has said once a month, on some semi-double or on a Saturday. Can we use the Mass for the feast of the Holy Rosary as a votive Mass on semi-doubles?

Resp. The Mass formula of the French missal for the feast of Our Lady of Lourdes (February 2) cannot be used as a votive Mass. Nor can that of the feast of the Rosary in the Roman missal be said as a votive Mass for the confraternity. The Masses of the feasts of Our Blessed Lady, such as the Annunciation, the Assumption, Nativity, Visitation, and the rest, may be said as votive Masses only *within the octaves* of said feasts; at other times the ordinary votive Masses *de Beata Maria Virgine*, according to the season of the year, are said with the intention of applying them to the object designated. The only exceptions to this rule are the feasts of the Seven Dolors of Our Blessed Lady, and that of the Immaculate Conception, both of which may be celebrated as votive Masses.

Hence, the proper votive Masses in honor of Our Lady of Lourdes would be that of the Immaculate Conception (December 8); for the confraternity Mass of the Holy Rosary one of the ordinary (five) votive Masses *de B. Maria Virgine* ought to be said.

Where there is a special indult, as in some dioceses or churches, the privilege supersedes, of course, the general rule.

APPLICATION OF THE "MISSA PRO POPULO."

Qu. Although, as I have always understood, there does not exist for our clergy (in missionary countries) the obligation *ex justitia* of applying the parochial Mass on Sundays and holidays of obligation for the congregation, I think most pastors feel that in this respect the obligation *ex charitate* binds them, especially where they derive a steady living from the administration of the parish as irremovable rectors. But what is the law with regard to this obligation? Does it extend to all Sundays and holidays of obligation throughout the year? And what if holidays are transferred, or have been abrogated (*quoad solemnitatem*), as with us? Are the assistants also obliged (whether *ex charitate* or *justitia*) to celebrate the Mass *pro populo* in general, or at least when the pastor does not or cannot do so?

In Canada and in Europe the clergy whom I have met have seemingly very strict views on this subject, and I know that in some dioceses the *ordo* marks the days when the priest is obliged to offer the *missa pro populo*, and these include, if I mistake not, certain days which are not holidays of obligation, even in those countries.

Resp. According to the Constitution of Urban VIII, *Universa per orbem* (Sept., 1642), reënforced by the Encyclical of Pius IX, *Amantissimi Redemptoris* (May, 1858), all pastors having the care of souls, are obliged to offer and apply the Holy Sacrifice of the Mass in behalf of their flocks, on all Sundays and certain feasts throughout the year, whether they are regarded as holidays of obligation or not.

The feasts specified by the Pontiff and therefore observed under the terms of ecclesiastical law, are:

Monday and Tuesday of Easter week, Ascension Thursday, Whit Monday and Tuesday, Corpus Christi, Christmas Day, Epiphany, Purification of the Blessed Virgin, St. Matthias, Apostle; St. Joseph, Spouse of the Blessed Virgin; Annunciation, SS. Philip and James, Apostles; Finding of the Holy Cross, Nativity of St. John the Baptist, SS. Peter and Paul, St. James, Apostle; St. Anne, Mother of the Blessed Virgin; St. Lawrence, M.; Assumption, St. Bartholomew, Apostle; Nativity of the Blessed Virgin, St. Matthew, Apostle and Evangelist; Dedication of St. Michael, Archangel; SS. Simon and Jude, Apostles; All Saints, St. Andrew, Apostle; Immaculate Conception of the

Blessed Virgin, St. Thomas, Apostle; St. Stephen, Protom.; St. John, Apostle and Evangelist; Holy Innocents, St. Sylvester, P. C.; the Patronal or Titular feast of the Church. These are the feasts on which, according to established law and usage, pastors, in the canonical sense of the word, celebrate the Mass for their flocks.

The assistants are not held to this obligation, but it is the duty of the parish priest, if prevented from saying or applying this Mass, to provide some substitute, to whom he owes the usual stipend from his own resources.

The fact that a feast of obligation has been transferred to the following Sunday, or has been entirely abrogated, does not take away the original obligation of saying the *missa pro populo*, where this obligation exists canonically, that is, by ecclesiastical law and divine right (*ex justitia*).

THE NAME "SECRETAE" FOR THE PRAYERS IN THE MASS.

Qu. There are some curious theories afloat about the use and meaning of the prayers preceding the Preface in the Mass. Why are they called *Secretae?* They are not more secret in the way they are pronounced; nor is there any particular mystery in their sense, which might so distinguish these prayers from other parts of the Mass as to suggest the title *Secretae*.

Resp. The *Secretae* are those prayers which immediately follow the oblation of bread and wine for the Holy Sacrifice, and they determine the special act of consecration which ushers in the mysterious act by which, under the invocation of some saint or in memory of some divine favor, the wondrous change of the bread and wine into the real, substantial Body and Blood of Jesus Christ is to be effected. Previous to the twelfth century they were the only prayers used for the act of oblation (whence in the Sacramentary of St. Gregory they are called "Super oblata"); and the faithful were given to understand that with these prayers the actual mystery of the Transubstantiation had its beginning. Hence the words were said in silence, the priest alone speaking to God and making

the offering of propitiation, whilst the people, in devout awe, joining their silent petition, awaited the moment when the prayer ended in the sweet tones that preceded the Preface, "Per omnia saecula saeculorum." These ending words warned the people that the priest had made the sacred offering, and invited them to raise their hearts with him in gratitude, and for a short moment the exultation of thankful hearts and voices was heard ascending, to join with choirs above in the angelic *Sanctus;* then silence continued, and the act, begun in the silent prayer of the *Secreta*, reached its climax in the still more silent words of the consecration.

THE SOLIDARITY OF FREEMASONRY.

Editor, AMERICAN ECCLESIASTICAL REVIEW:

What you have published on Freemasonry in the last December and February numbers of your esteemed periodical needs no further confirmation to convince all unprejudiced readers of the anti-Christian spirit of that secret society as it exists in its highest Lodges, not in Europe only, but also in our own United States.

Should some honest mind still hesitate to believe in the solidarity of Masonry throughout the world, and, in particular, in the sympathy and coöperation of American Masons with those of other lands, the perusal of the following letter is apt to dispel all shadow of doubt. Adriano Lemmi, who wrote it in 1893, was then, as far as my information goes, and probably is still, the highest recognized authority on Masonry since the death of Albert Pike. Though some parts of the document are unnecessary for my present purpose, I copy it in its entirety lest I might appear to garble the quotation, and also because it is a fair specimen of the pompous Masonic style, with its familiar profession of reverence for the "Sovereign Architect," to the rigid exclusion of all recognition of Christ the Redeemer. I quote it from the pages of a valuable Masonic report which has lately come into my possession, and of which I give the title below. The document, besides bearing every intrinsic mark of genuineness, is put above all suspicion by the fact that it has been sent to me by one of our Most Rev. Archbishops.

THE LETTER.

"Ad Universi Terrarum Orbis Summi Architecti Gloriam.

33

Deus Meumque Jus. Figure of Double-Headed Eagle. Ordo ab Chao.

33 33

Dal Grande Oriente di Roma, Valle del Tevere sotto la Volta Celeste al 41° 54′ di Latitudine Nord e 10° 7′ di Longitudine Est del suo Zenit. Il Supremo Consiglio del Sovr.·.Gr.·.Ispettori Generali; Gr.·.Eletti Cavalri Gr.·.Comm.·.del Grande Impero del 33mo ed Ultimo in Italia sedente in Roma il giorno—del mese—dell'anno di V.·.L.·.00089 e dell' E.·.V.·.il di 6 de Marzo 1893.

42, Piazza, Poli, Roma, Italy, March 6, 1893 (sic)

"Ill.·.Bro.·.Edwin A. Sherman, 33 W.·.M.·.of Gethsemane Chapter, No. 5, of Rose Croix, Oakland, California.

"Ill.·.and Dear Brother:—Through the Secretary General of the Sup.·.Council of Washington, the Sup.·.Council of Italy has received the resolutions moved by yourself, Ill.·.Bro.·.on December 18th, 1892, and unanimously approved by your Chapter, which encourages Masonry at large, and the Masons of Italy especially, in their work of vindicating all the civil rights of the nations, and the precious gift of Liberty of conscience granted to all mankind by the G.·.A.·.of the Universe.

"It is but too true that priestcraft from its nest, the Vatican, is endeavoring to extinguish with the icy breath of Reaction the Sacred Fire of Science and of Liberty, which our Brotherhood lighted up at the cost of enormous sacrifices, and in the face of dreadful dangers, and now keep alive in all parts of the world.

"It is true that Papacy, having gone astray from the pure and genuine source of Christianity, is fighting nowadays against Masonry with increasing audacity, especially in Italy, where that Papacy keeps alive a revolt against the established order, and in a permanent attempt to ruin the unity and integrity of the country.

"We have never doubted the love and sympathy of the American Masons for us in that struggle which we carry on in the very stronghold of Vaticanism; but your words, so full of useful advice and of encouragement for us, have greatly

comforted us. They were received amidst applause at the last Session of the Sup.·.Council, and were at once translated and communicated to all the Lodges and Chapters of the Italian Masonic family.

"In the name of the Sup.·.Council, 33°, and of all the Masons of Italy, accept, Ill.·.and dear Brother, and give to your Chapter, the sincerest and most loving thanks.

The Del.·.Sov.·.Gr.·.Commander,
Ad. Lemmi, 33°.

The Gr.·.Secretary Gen.·.,
Teofilo Gay, 33°."

The last page of the printed document exhibits a half-tone portrait of a spectacled military man, wearing three decorations, and under it

"Fraternally yours,
Edwin A. Sherman, 33°.
Hon.·.Mem.·.Sup.·.Con.·.S.·.J.·.S.·.A.·.
Grand Minister of State of the Grand Consistory of California.
Past Em.·.Commander of De Molay Council of Cadosh No. 2, Oakland, Cal.
Wise Master of Gethsemane Chapter, No. 5, of Rose Croix, Oakland, Cal.
Orator of Oakland Lodge of Perfection No. 12.
Life Member of Oakland Lodge, No. 188, F. & A. M.
National President of the Masonic Veteran Association of the United States.
Secretary of the Masonic Veteran Association of the Pacific Coast.
Etc., etc., etc."

The San Francisco *Monitor*, in its issue for March 6, 1895, says of him: "Major Sherman, as he calls himself, is one of those barnacles that encrust the official chairs of the secret societies. He is a Thirty-third Degree Mason, and an American Eagle in the A. P. A. No one knows how many other societies he infests to the disgust of the ordinary members, who have been compelled to sit out his interminal cachinnation."

The Masonic document from which I quote Lemmi's letter displays the following inscription on its title-page:

"Account of the Reception of the Heart of our Martyred Brother, Ex-Gov. Ygnacio Herrera y Cairo, at the hands of Our Sister Senora

Rosalia L. de Coney, wife of Ill.·.Bro. Alex. K. Coney, 32°, Consul General of Mexico, by Gethsemane Chapter, No. 5, Rose Croix, of the A.·.&.·.A.·.S.·.Rite of Freemasonry, at the Masonic Temple, Oakland, Cal., Monday Evening, April 24th, 1893, Together with Addresses and Other Interesting Matter Presented on that Occasion. Stenographically reported by Brother and Sir Knight R. L. G."

The Herrera, whose heart was so solemnly received in deposit by a Masonic Lodge in the United States, was, according to the showing of the document itself (page 5), a Mason of at least the Degree of Rose Croix, who, when Governor of Jalisco, had imprisoned Carmelite Friars on a charge of plotting against the infidel Government. After he retired from office he was, at a time of great lawlessness, lynched by a band of soldiers, without cognizance of the Government. The leader of that band was lynched in turn by a mob of medical students. It was a most disgraceful affair all round, which all friends of order of every party and creed must deplore, and condemn as absolutely indefensible. But our Masonic document glories in the revenge, and applies to it the very unsafe maxim: "Vox Populi, Vox Dei."

C. COPPENS, S.J.

VIOLET COLOR FOR THE ANTIPENDIUM AND THE TABERNACLE VEIL.

Qu. A friend tells me that for a Requiem Mass, even *presente corpore*, it is not permissible to drape the altar in black if the Blessed Sacrament reposes in the tabernacle on the altar at which the Mass is celebrated. I know that the veil about the tabernacle must be of purple color; but I doubt whether the altar itself should be draped with purple, and not black. Would you be kind enough to tell me which is the proper color in the circumstances?

Resp. Both the antipendium and the tabernacle veil should be of violet color, when the Blessed Sacrament is preserved on the altar at which the Requiem Mass is offered. (See *Decr. Auth.* S. R. C., July 21, 1855; also Dec. 1, 1882.)

ACTS OF THE ETHIOPIAN CHURCH.

Qu. Have we any records of the early Ethiopian Church? The Acts of the Martyrs frequently mention interesting details of the

Christian heroism of those who suffered for the faith in Ethiopia; but there is certainly no popular record of a character similar to the Annals of the Armenian, Syrian, and other Oriental Churches, scant as these may be. Has anyone done for the Ethiopian saints what Assemannus, or Aucher, or the Bollandists in their *Analecta*, have done by their collections of MSS. for Eastern hagiography?

Resp. The first systematic effort made to throw light upon the scanty remnants of the Ethiopian Church was published in 1691 at Frankfort, by Ludolphus; it appeared as a calendar in a work entitled *Commentarius ad historiam Aethiopicam.* Van den Gheyn, in his paper, *Acta Martyrum*, in the *Diction. de Theolog. Cathol.*, expresses the belief that abundant material for a history of Ethiopian hagiography may be gleaned from the Abyssinian MSS. catalogued in the British Museum and the National Library of Paris. Last year E. Budge published some forty Ethiopian texts relating to the Apocryphal Acts of the Apostles (*Contendings of the Apostles*, London, 1899). Other authors who have undertaken to write and illustrate the lives of Ethiopian saints are C. Rossini, Guidi, E. Pereira. No doubt the present spirit of active search in the Eastern fields of literature and art will lead to early results, throwing fresh light on the records of the Ethiopian as well as the other Oriental churches.

CAN A VISITING PRIEST SAY THE MASS "DE BEATO" IN A STRANGE CHURCH?

Qu. By a decree of December 9, 1895, priests saying Mass in a church having a different office from their own, are obliged to conform to the *ordo* of the locality. Suppose that I wish to say Mass in a church in Italy where the Redemptorist Fathers have a special privilege of saying the Mass of Blessed Majella, recently beatified; could I do so by reason of the general decree of 1895, or does the law forbidding the celebration of Masses *de Beato*, without a special indult, bind me in that case?

Resp. The rule of conformity laid down in the above-mentioned decree is absolute and without exception. Hence a visiting priest would be obliged to say the Mass *de Beato*, unless the rubrics of the local *ordo* leave the clergy free to

celebrate a votive Mass or the feast *ad libitum*. This is plain from the wording of the decree, which demands that priests saying Mass in a church outside their own ordinary jurisdiction, shall conform *omnino* to the *ordo* of the place where they celebrate.

DUBIUM DE MISSAE HONORARIO.

Qu. Mr. A. bequeathes one hundred dollars to Father B. for Masses for the repose of his soul, without expressing any preference for solemn or low Masses. Is Father B. justified in offering the number of *missae cantatae* required by the customary stipend?

Resp. No. When the testator has not signified his intention specifically, it is to be interpreted *ex communiter contingentibus*. In this case Mr. A. is presumed to desire *missae privatae secundum honorarium consuetum*, and to these Father B. is obliged.

THE TEST OF SACRED ELOQUENCE.

Editor, AMERICAN ECCLESIASTICAL REVIEW:

I must tell you a curious test of the power of sacred eloquence which came under my notice some time ago. In one of our large city churches the announcement was made of a course of sermons to be given during Lent by a prominent young priest who had considerable talent as a speaker. The church was, as I happened to know, crowded every night, and the first sermons were reported in the papers as a grand success. It so chanced that a triduum was going on in one of the neighboring churches, where the old parish priest, who himself gave the evening instructions, had invited a few of us to hear confessions at the conclusion of the devotion. There were a good number of confessions, and we heard until pretty late into the night. I was growing somewhat impatient, when, on leaving the confessional, a fellow who had cowered in one of the back seats came up, and stopping me at the door, said: "Father, I want to speak to you."—"Do you want to make your confession?"—"No."—"Well, then, go to the pastoral residence and see the priest of this church; I do not belong here."—"But, Father, listen to me. I can't go to confession, for I am unfit to get absolution for various reasons; but I want to make restitution, and ask you to pay for me, or to say a kind word

for a bound-up sinner to the old priest who preached here to-night. Yesterday, I went to Father X—'s lecture, and whilst he was preaching I found ample opportunity to pick the pockets of several people. Some of my pals made a splendid haul too. To-night we were on the same errand, when it occurred to me that this might be a good field for our operations. I succeeded in getting a purse during the prayers; then the old priest began to preach, and somehow, though it was all quite simple, I could not help listening. Before he got through I made up my mind to drop this business, and I would rather starve than pick another pocket of people who come here to church. Will you take what I have and let me bring you the rest to-morrow?" I need not add that the fellow came back; that I found no difficulty in straightening out his path, and getting him some work to do. He is a man of some education and appreciates a good sermon; but it puzzles him to think that a fine preacher became to him the inducement of plying his criminal trade, whilst a very humble exponent of God's truth, such as the old priest, became the cause of his restoring the ill-gotten gain and inducing a permanent change of life.

SHOULD THE CELEBRANT STAND WHILE THE PREACHER READS THE GOSPEL?

Qu. Will you kindly inform me through the REVIEW, whether the celebrant of the Mass should stand or remain seated while the Gospel of the day is being read in English by another priest who is to deliver the sermon. In this neighborhood the practice differs, the majority holding that the celebrant should not stand, but simply remove his biretta.

Resp. Although the rubrics contain no explicit direction on this point, yet their spirit and analogy, as well as the more common practice, indicate that the celebrant should stand, in the circumstances.

Recent Bible Study.

M. L'ABBÉ C. CHAUVIN favors us with an Introduction to Sacred Scripture[1] that is rather above than below the usual treatises of this kind. The psychology and extent of inspiration are well treated, though we do not agree with the author's view on verbal inspiration. The History of the Vulgate Text is another topic that receives extensive treatment in pp. 321–365, and full references are given to the work of Samuel Berger. The work is the result of the writer's lectures to the students in the Seminary of Laval, and presents the form of a fairly satisfactory text-book. Fr. Leopold Fonck, S.J.,[2] has enriched the introductory sciences with a work of less general interest, but of more minute research. The author has been preparing himself for some time to write the articles on natural history for the *Dictionary of the Bible* that will accompany the *Cursus Scripturae sacrae*, published by the German Province of the Society of Jesus. We had become familiar with the writer's methods in two of his articles on the Biblical lily and the Biblical hyssop, published in the *Stimmen;* but we hardly expected that the author was prepared to give us a whole series of such learned treatises on a variety of other Biblical subjects. Pages 6–10 of his new publication are devoted to the palm-tree, pages 15–23 to Jonas' ivy, pages 111–116 to the fig-tree, pages 149–156 to the balsam of Galaad; the lily, the hyssop, the Sodom apples, the vine, and other objects of natural history mentioned in the Bible receive most careful attention. The author has made personal researches in the Holy Land, and has been assisted also by the observations of his friends, especially of the experienced Syrian missionary,

[1] Leçons d'introduction Générale, Theologique, Historique, et Critique aux divines Écritures. Paris: P. Lethielleux, 1899; pp. ix—640; fcs. 7.20.

[2] Streifzüge durch die Biblische Flora. *Biblische Studien*, 5 Bd., 1. Heft; Freiburg: Herder, 1900; pp. xiii+167.

Père M. Jullien. It is devoutly to be wished that our Catholic pilgrims should become independent of guide-books that cannot do justice to Catholic views and traditions.

In the field of archæology two new attempts have been made to show how far the results of archæological research may legitimately affect our views concerning the Biblical narratives. The former of these publications consists of a compilation of essays edited by David G. Hogarth,[3] and contains three distinct parts, the first of which discusses Hebrew, the second classical, and the third Christian authority. The first part is wholly written by Canon Driver, who voices the answer which the Higher Criticism has to make to the recent attacks of Prof. Sayce and other archæologists. The essayist appears not to have kept in mind that the term archæology embraces not merely the material remains as opposed to the literary documents, but includes also inscriptions. This oversight has occasioned several statements that are too sweeping to be true. Again, the verdict of Dr. Driver that archæology is either absolutely neutral on the points in dispute between the traditional and critical views, or else in harmony with the Higher Criticism, is based on the implied certainty regarding the law of the evolution of religious beliefs, a law assumed but not proved by the Reverend author. Finally, the Canon's logic is at fault when he criticises Prof. Sayce and Mr. Tomkins for drawing from the monuments a picture of Palestine as it was in pre-Mosaic times, and then showing that it agrees with the Biblical history of the patriarchs; surely, the Higher Criticism does not deny that a document must be instinct with the life of the time it describes, and that if it can be shown to harmonize with its time it is to be accepted. Dr. Nicol's archæological work[4] occupies the same ground as the essay of Canon Driver. The author takes the Babylonian archæology to illustrate the early chapters of Genesis and the history of the patriarchs; the archæology of Egypt to illustrate the history of Abraham,

[3] Authority and Archæology, Sacred and Profane; Essays on the Relation of Monuments to Biblical and Classical Literature. By S. R. Driver, D.D., etc. London: John Murray, Albemarle Street, 1899; pp. xiv—440; price, 16s.

[4] Recent Archæology and the Bible. The Croal Lectures for 1898; Edinburgh and London: William Blackwood & Sons, 1899; pp. 346; price, 9s.

of Joseph, and of the Hebrew immigration; the Tel-el-Amarna tablets and the various accounts of the Hittite civilization to illustrate the state of Chanaan before and immediately after the conquest; the Assyrian annals to illustrate the close of the Hebrew monarchy; and recent archæological discoveries as tending to establish the authenticity of the New Testament records, especially St. Luke's Gospel. If Canon Driver had known of Dr. Nicol's work he would have included him in the sentence he pronounces against Prof. Sayce and Mr. Tomkins; for the argument "given the personality of Abraham—and his figure as presented in Genesis is such a striking personality that he cannot have been invented,—archæological discovery shows that the conditions amid which he is represented to have lived in the narrative of Genesis correspond with what were the social conditions of the time;" this method of arguing is common to the three foregoing writers.

It is the tendency of present-day Scripture students to bring the inspired writings into the closest possible connection with the world of thought current in their age. It is maintained that the dependence of the sacred writers on the literary form and even the verbal expression of their own times is much greater than surface indications would suggest. This, it is claimed, has been confirmed by a find of the German Exploration Expedition sent by the Imperial Archæological Institute of Berlin to make researches in the city of Priene, in Asia Minor. The expedition has been fortunate enough to discover a Greek inscription of eighty-four lines, in which an account is given of the introduction of the Julian calendar on the birthday of the Emperor Cæsar Augustus, Sept. 23.[5] The chief interest lies in the deification of the Emperor Augustus and in the alleged use of expressions that are said to have later been applied by the New Testament writers to Christ and His Kingdom. Prof. Harnack finds in this heathen source, dating back two generations before Paul's ministry in those regions, that the so-called Christian sentiments of our inspired books really originated among the Gentiles, and were only appropriated by the New Testament writers. We cannot here enter into a full comparison

[5] *Cf.* Mittheilungen, Vol. XXIII, Heft 3.

between the form and material contained in the newly discovered inscription on the one hand, and the contents and the expressions of the New Testament on the other; but we may safely say that it would be amusing, if it were not so sad, to watch the vagaries into which our scientific men are led by their arbitrary axiom of a continuous religious development.

Passing on to the field of exegesis, we are glad to be able to compare a recent Protestant work on the Books of Samuel with a Catholic publication on the same subject. H. Preserved Smith[6] does not rank among the critics of the first order, such as Wellhausen, Driver, or Cheyne, but his commentary may be pronounced a painstaking and a meritorious work. The text has been constructed from the notes of Thenius, Wellhausen, and Driver, with an occasional conjecture of the author. "Among Roman Catholic expositors," the author condescendingly admits, "I know only Cornelius à Lapide . . . and those cited by Poole . . . or by Schmid." If the Professor's study of his subject had been wider and deeper, his logic might be better and his style might run more smoothly. Commenting on the relation between Chapters XV and XVI, 1–15, the author suggests that the writer of Samuel had a keen eye to the consistency of his narrative, and was not above rather shady "devices" to maintain it; treating of VII, 43, the Professor manages to carry a contradiction into the text by omitting the second part of the verse; another discrepancy is carried into Chapter XIII by the author's false exegesis. It is a real pleasure to turn from this commentary to the scholarly work of Dr. Norbert Peters.[7] The first section of this book contains a critical reconstruction of I Sam., XVI, 1—XIX, 18, together with an investigation into the textual division and the historical character of the passage; in the second section the author compares the Greek with the Hebrew text of the Books of Samuel; the third section is wholly devoted to David's lamentation in II Sam. I, 17–27; the fourth, fifth, and sixth sections contain minutiæ concerning the textual criticism, the exegesis, and the

[6] The International Critical Commentary. The Books of Samuel. Edinburgh: T. and T. Clark, 1899.

[7] Beiträge zur Text- und Litteraturkritik, sowie zur Erklärung der Bücher Samuel; Freiburg: Herder, 1899.

orthography of the Books of Samuel. In the question whether the longer Hebrew text or the shorter Greek version must be preferred, Dr. Peters decides in favor of the latter for the following reasons: (1) The Hebrew additions are wanting in the original text now represented by the Septuagint Cod. B—the other Greek codices and the Patristic quotations containing the additions do not represent the original text, since in these documents the style of the additional matter differs from that of the body of the text. (2) The additions harmonize badly with the rest of the text. (3) The seams joining the additions to the rest of the text are in part still recognizable. (4) The style of the additions partly shows the peculiarities of more recent times. Since, therefore, the decree of the Council of Trent, Sess. IV, probably does not extend to the portions in question, and since the condition *prout in ecclesia catholica legi consueverunt* is not fulfilled in their case, Dr. Peters is right in adopting the shorter text of Cod. B. Another praiseworthy character of Dr. Peters' work is his short but clear dealing with the modern divisive criticism. The traditional view concerning the literary unity of a historical document is in possession, and the burden of proof rests on those who impugn this unity. It is important to emphasize this principle, seeing that modern critics endeavor to hide it from view. As we do not surrender a traditional reading without cogent proof, so we ought to adhere to the traditional unity of our inspired books, until their literary composition is established by conclusive arguments.

The rather neglected field of the Books of *Kings* is beginning to be cultivated again. Though we cannot recommend the two new works on this part of the Old Testament without reserve, the reader ought to know of their existence at least. Dr. Holzhey[8] considers the history of the composition of *Kings*, its sources and editions. Dr. Benzinger[9] has produced in his commentary another specimen of the accuracy and scholarship which we admire in his Old Testament Archæology. The smallest possible compass contains the maximum of information.

[8] Das Buch der Könige. Untersuchung seiner Bestandtheile und seines litterarischen und geschichtlichen Characters. München: J. J. Lentner, 1899.

[9] Die Bücher der Könige. Freiburg: J. C. B. Mohr, 1899.

Book Review.

GENERAL INTRODUCTION TO THE STUDY OF THE HOLY SCRIPTURES. By the Rev. Francis E. Gigot, S.S., Professor of Sacred Scripture in St. Mary's Seminary, Baltimore, Md. New York, Cincinnati, Chicago: Benziger Brothers. 1900.

Professors in our ecclesiastical seminaries have long felt the need of an adequate text-book on General Introduction to Sacred Scripture. The German and French languages are fairly supplied in this respect; and in Latin, Father Cornely's learned *Historica et Critica Introductio* and its methodical *Compendium* have done and are doing good service. It goes with saying, however, that with us and in English-speaking countries generally the study of the Bible should look to its mastery in the vernacular, and that lectures and text-books of introduction should be in the same medium. Dr. Dixon's well-known work has long been in use, but it has fallen behind in the advance of Biblical science, and would require considerable revision to bring it up to present-day requirements. For some time back there have been rumors afloat that several text-books of the kind required were in course of preparation. It will be doubtless welcome news to those interested in the matter to learn that one such work has just come from the press.

The author needs no introduction to our readers. His *Outlines of Jewish History* and *Outlines of New Testament History* are widely known and appreciated helps to Scriptural studies. Those who are familiar with these two works will be pleased to find that the same perspicuous method that makes them so interesting and serviceable characterizes the present work and adapts it to its specific purpose as a text-book for the professional student, without taking in the least from its attractiveness for the general reader. By way of illustration of this method we shall present the outline of a chapter—the shortest, as suiting our space—and subjoin a parallel analysis of its development.

SYNOPSIS OF NATURE AND DIVISIONS OF BIBLICAL CRITICISM.

I. ITS NATURE:
- 1. Notion of Biblical criticism.
- 2. Its constructive and destructive aspects.

II. HIGHER CRITICISM:
- 1. Real meaning of the name.
- 2. Problems connected with: Integrity, Authenticity, Literary Form, Reliability, — Of the Sacred Writings.
- 3. Method and general results.

III. TEXTUAL CRITICISM:
- 1. Its starting point: the various readings of the Sacred Text.
- 2. Materials Available: Manuscripts, Translations, Quotations.
- 3. Principal rules to determine the relative value of the various readings.
- 4. Division: Of the Text. History: Of the principal Versions.

I. NATURE OF BIBLICAL CRITICISM.—*1. Notion of Biblical Criticism.* The method of discussing the *origin, date, and integrity* of the Canonical Books. It is applicable to human, not divine elements.

2. Its Constructive and Destructive Aspects. Inductive in its processes, it *constructs* theories and imparts accurate information. It sometimes *destroys* time-honored theories. Its results are often negative or conjectural; yet they subserve constructive purposes.

II. THE HIGHER CRITICISM.—*1. Real Meaning of the Name.* Though a rationalistic connotation has come to cling to the term, it simply expresses the higher subjects with which it deals—the genuineness and literary characteristics, as distinguished from the mere textual features, of the Bible (Lower Criticism).

2. Problems of the Higher Criticism. The importance of these problems has been fully recognized only in recent times, especially since Richard Simon wrote. They concern the integrity, authenticity, literary form and veracity of the Sacred Books.

3. Method and Principal Results of the Higher Criticism. It starts from the principle that every literary production bears the traces of the time and place of its composition, and reflects the peculiar frame of mind, style, and literary methods of its author. It analyzes the matter and form—literary, grammatical, and lexical—to find a basis of comparison between the work under consideration and

any other production studied in a like manner and ascribed to the same author or to the same period. It then enters on the usually difficult task of comparison. Whilst using chiefly internal evidence as *its criterion, it calls to its aid whatever reliable external* or authoritative evidence is within its reach. By the application of the analytical method it has reached certain definite conclusions concerning the human origin and elements of the Bible. It has engendered in recent times a more respectful attitude towards the Sacred Books. It has taught the student who is exclusively reliant on external evidence, the necessity, positive and negative, of larger use of internal criteria. The more accurate information it has furnished as to the historical circumstances of the origin and literary methods of the inspired writing has been of great hermeneutical value.

III. BIBLICA TEXTUAL CRITICISM.—*1. Its Starting-point.* It starts with the various readings that exist in the old manuscripts, and seeks to restore the Sacred Text to its genuine form.

2. Materials Available for Textual Criticism. It must appeal principally to external or documentary evidence; hence to the earliest *manuscripts*, to the *translations* and to *quotations* found in other books of the Bible, in the Fathers, etc. Internal evidence (style of the author, methods of transcriber, etc.) is, however, a subsidiary means.

3. Principal Rules to Determine the Relative Value of the Various Readings. (1) Every element of evidence must be allowed its full authority. (2) More value must be given to the testimony of independent witnesses than to coördinate aggregates of witnesses. (3) The more ancient is generally the preferable reading. (4) The more difficult reading is the more probably genuine. (5) *Brevior lectio praeferenda verbosiori.* (6) The reading which lies at the root of the variations is preferable.

4. Division of Textual Criticism. As it bears on the *text* or on the ancient *translations.*

The foregoing is a typical illustration of the method on which Father Gigot has worked out the twenty-two chapters into which his book is divided. Any one who will take the time to compare the schematic outline above with the immediately following development, even in the synoptical illustration here presented, will at once discern the didactic value of the work. On the other hand, the development of the schemata flows so smoothly that the non-professional student who takes an interest in the Bible, but who has no taste for class-hall manuals, will be repelled by no dry-as-dust outlines. The work will thus meet the needs and tastes of two somewhat distinct classes of students.

Another feature commends it no less in this double aspect. The author, whilst duly conservative in his teaching, and thus wise in bringing forth from his store the older things, is no less prudent in setting forth the new. From the immense Scriptural literature produced by non-Catholic scholars he has selected and adapted many a fact and inference which will supplement the information of the Catholic reader to whom that literature is not accessible, or even on the whole profitable. The seminarian likewise will be made acquainted with what it imports him to know concerning the work produced by Bible scholars alien to his faith. This feature will be more fully developed in the volumes that are to treat of *Special Introduction*, for it must be noticed that the present volume is concerned with General Introduction only, the author having in hand a second volume introductory to the Old Testament, and a third introductory to the New.

A comparison of the book with that of Dr. Dixon shows that it is about the same in compass. About half of the latter work, however, is taken up with Scriptural geography, archæology, etc., so that the important questions centering in Biblical canonics, criticism, hermeneutics, and inspiration receive a much ampler treatment at the hands of Father Gigot. The comparatively full development of such an important subject as inspiration is welcome especially at this time, when it has aroused so much controversy, both within and without the Church. Father Gigot has devoted his three closing chapters, covering a hundred pages, to the history, proofs, nature, and extent of inspiration. The last chapter is especially interesting. Its outline stands out in the following schema:

SYNOPSIS OF NATURE AND EXTENT OF BIBLICAL INSPIRATION.

I. IMPORTANCE AND INTRICACY OF THE QUESTION.

II. NATURE OF INSPIRATION:

- 1. The common teaching of the Church:
  - What is Affirmed:
    - The Bible is the Word of God.
    - The two-fold (Divine and Human) Authorship.
    - Three Divine operations in inspiration.
    - Human co-operation.
  - What is Denied:
    - Simple Divine assistance.
    - Simple subsequent Divine approval.
    - Subsequent approbation of the Church.
- 2. Questions freely debated:
  - Verbal Dictation Theory.
  - Verbal Inspiration as recently understood.
  - Limited Illumination Theory.

- III. Extent of Inspiration:
  - 1. The two tendencies regarding it defined.
  - 2. The two tendencies compared:
    - They agree as to
      - Extension of inspiration to matters other than Faith and Morals.
      - Exclusion of every positive and formal error.
      - Admission of simply relative truth in certain Inspired Statements.
    - They disagree as to admission of simply Relative Truth as regards
      - Scientific Statements.
      - Historical Matters.

We cannot here follow the development of this synopsis; a few notes on its last section must suffice. The "two tendencies" of opinions amongst Catholic scholars relate to the blending of deductions from the traditional teaching of the Church as to the extent of inspiration with the ascertained results of Biblical criticism. Some writers "seem chiefly inclined not to deny but to interpret well-ascertained facts, so as to bring them into harmony with the deductions which they regard as validly drawn from unquestionable principles; many, on the contrary, think that in connection with some particular facts, it would be better to allow greater weight to them and to modify the theoretical deductions on their account" (p. 552). It were desirable that Father Gigot had given some illustration of the facts and deductions here in question, as well as references to the writers connected with these divergent tendencies. Whilst "excluding every positive and formal error from the genuine passages of the Sacred Writings, Catholic scholars *do not intend to affirm that divine inspiration makes them all to be true in exactly the same manner*" (p. 554). The language of the sacred writers must be interpreted in relation to the usage and circumstances of the times in which they wrote. "An erroneous impression might indeed be gathered from certain statements of the sacred writers, as, for instance, from their unscientific descriptions of natural phenomena. But the erroneous impression may and should be set aside by treating the popular language under their pens as we treat similar language on the lips of even the best-informed men of science. It describes external phenomena without reference to their true nature, and declares them accurately as they appear. In a word, it contains not absolute, but relative truth" (p. 556). And here it is that differences arise among Catholic writers. "While many would restrict such relativeness of truth to a comparatively few Biblical passages which refer to purely scientific matters, others think it should be extended to all scientific matters and to many historical statements besides" (*ib.*).

"The main argument set forth by the latter class of scholars for extending the relativeness of truth to historical statements, is drawn from the many discrepancies which they meet with in the historical books, the numerous inaccuracies as regards chronology, geography, etc., which they think are found therein. To save the truthful character of the inspired narratives, without going against what appears to them the plain meaning of the text, they affirm that here, as in connection with purely scientific statements, appeal should be made to an accommodation by the sacred writers to the manner in which historical matters were dealt with in their time. The compiling of traditions or documents, for instance, was in vogue in their day, without reference to the objective truth of these sources of information; and, in consequence, we find such traditions or documents with their variations, simply embodied in the sacred records. Again, as Schanz puts it: 'when the sacred writers do not claim to write history, or to write it as demanded by modern criticism, they cannot be accused of error, if the representation does not completely correspond to the standard of severely historical science.'

"The second main difference between the advocates of the two tendencies described above bears precisely on this: that while many Catholic scholars admit the existence of *relatively* true scientific statements only when the sacred writers do not make such statements their own, many others, on the contrary, affirm their existence, even in cases where these purely scientific views are countenanced by the inspired writers. Here, again, the latter scholars appeal to the manner in which the Bible speaks of such matters, as a ground for their position. They tell us that the sacred writers, as granted on all hands, were not favored with a special revelation concerning the true nature of purely scientific facts; that in their language they so clearly share the opinions of their time, that did we not know that such opinions are not absolutely corresponding to the reality of things, we should never suspect that they were not fully endorsed by them; that, far from even giving us a single hint showing that they hold different positions from those which they state, they assume the current notions of their time as a basis for their arguments; that, in a word, everything in the manner of the inspired writers is so calculated to produce the impression that they themselves countenance the scientific views which they express, that every attempt at showing the reverse must clearly appear to lack a basis of fact. Hence, they conclude that as far as the plain meaning of the Biblical statements is concerned, it bears out their own position.

"At the same time, these Catholic writers distinctly maintain that such endorsements of views not absolutely true are not positive and formal errors on the part of the sacred writers. 'We have not the remotest intention of saying,' writes Schanz, 'that the sacred writers have erred, or were liable to err, in things even unimportant and accidental, but only that in such matters as profane science and profane history, they leave the responsibility of borrowed statements to the source whence they drew them, or that they followed a common and well-recognized way of thinking and speaking. If any one should here think it is his duty to protest against the supposition that God could have been the occasion of an erroneous chronology, his contention would only show a mistaken notion of inspiration.'"

In these extracts the reader will discern the author's careful handling of this difficult subject, whilst the variety of opinions they

reflect shows that the Catholic scholar is committed by the teaching of the Church to no position as to the extent of inspiration which is not in perfect accord with any facts that Biblical research may bring to light.

In conclusion, we might call attention to some lapses of pen or type that might be emended in a future edition: page 149, fourth line from foot, and page 223, eleventh line, *between* is used for among; p. 177, l. 18, *gone through* for taken up; p. 179, l. 8, *Himyaric* for Himyaritic; p. 183, l. 5 from foot, *has* for had; p. 184, l. 2, *of* for with; same page, l. 12 from foot, article omitted; also p. 375, l. 12; p. 442, l. 2, *to* for under. These are all manifestly tiny specks. At p. 443, however, there is an expression one finds it harder to forgive, where the author alludes to the "dry and *a priori* method in which the mediæval writers were wont to handle questions of philosophy and theology." *Si inimicus hoc fecisset sustinuissem utique.* The context does not call for the comparison.

THEOLOGIA MORALIS DECALOGALIS ET SACRAMENTALIS, auctore clarissimo P. Patritio Sporer, Ord. FF. Min. Novis curis edidit P. F. Irenaeus Bierbaum, Ord. FF. Min. Tomus II. Paderbornae, 1900. Ex Typographia Bonifaciana. Pp. vi—948.

Father Lehmkuhl says of Sporer: "Etsi aliquando benignior est in sententiis, generatim tamen solide et erudite scripsit" (*Theol. Mor.*, Vol. II). The student of morals will not find fault with the author's benignity, especially in view of his solidity and erudition. Father Hurter speaks of the present work, in its original form, as "solide, erudite et perspicue conscripta" (*Nomenclatura*, Vol. I). It is hardly necessary to add that the *novae curae* of the present editor, Father Bierbaum, have enhanced the value of the original, both as to form and matter. The excellent letterpress and paper and the convenient form of the volume are a welcome improvement on the folios published in Venice during the first quarter of the last century; whilst the editorial notes embodying recent authoritative decisions, adapt the work to present needs. The initial volume of this edition, which was noticed in the REVIEW (October, 1897), included the theology of the first three precepts of the Decalogue. The present volume treats of the remaining seven precepts. The rest of the work, as yet unpublished, will contain the moral doctrine on the Sacraments. Amongst the questions discussed in the volume at hand are those which concern justice, restitution, contracts in general and in particular—difficult and

delicate subjects in which the experienced guidance of Father Sporer cannot fail to be advantageous, as well to the priest in the ministry as to the student in the seminary.

THE NATIVITY OF OUR LORD JESUS CHRIST. From the Meditations of Anne Catherine Emmerich. Translated from the French by George Richardson. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 106.

Special attention attaches at present to the publication in English of the Meditations of Catherine Emmerich, of which this little volume is a part. The written process of information *de fama sanititatis et miraculorum Servae Dei Annae Catherinae Emmerich* has been received in Rome, and the authoritative scrutiny of the writings which include the meditations and the correspondence of the servant of God is the next step in the preliminaries of canonization. We have already two biographies of this remarkable contemplative, one published some twenty-five years ago in the "Quarterly Series," and the other recently by the Augustinian, Father McGowan. The facts of her early life plainly bind the unbiased reader to regard these meditations with the utmost reverence; there is absolutely nothing to inspire distrust of her motives or the things she relates. Whilst no one is obliged to receive her statements as anything more than devout imaginings, one gains from their reading the gradual conviction that there is in them something more than mere human suggestion or agency, such as might be the result of remembered reading or a fervid imagination. Her statements are altogether in harmony with the narrative of the Synoptic Gospels, as well as with the more recently ascertained results of the Palestine and Egypt exploration societies. "I have read through her revelations several times during the last sixty years," writes the English translator, "and I have more frequently read through the New Testament, and have never been able to detect the slightest opposition between them. The discovery of the House of the Blessed Virgin near Ephesus, exactly corresponding with Sister Emmerich's description of it, has given a new impetus to the desire to read her revelations."

SYNOPSES omnium Librorum Sacrorum utriusque Testamenti quas ex sua Introductione special. in Vet. et Nov. Testamentum excerpsit, retractavit, complevit Rudolphus Cornely, S.J. Cum approbatione Superiorum. Parisiis: Sumptibus P. Lethielleux. 1899. Pp. 463.

Students familiar with Father Cornely's large edition of the *Introductio in Utriusque Test. libros sacros* understand the value of the "synopses" or summaries which there serve as outlines, showing forth the structure and disposition of the topics contained in each book. The present work consists of such summaries, giving the form and the arrangement of thought for each separate book of the Old and the New Testament. He furthermore adds such introductory remarks as will lead the student to understand the dependence of the different parts, historically, which are then analyzed in detail. Thus each book is presented to us as a sort of topographical chart, in which the principal thoughts, the purpose and the main lessons are located in convenient topical or logical order. The substance of the volume is, as we intimated before, to be found developed on the same plan in the author's *Introductio Specialis.* Nevertheless, a careful comparison shows considerable addition and emendation of parts, especially with reference to the Book of Genesis and the Psalms. The summaries are generally taken from some authoritative source or from several divergent sources; for example, the analysis of the Canticle of Canticles is presented in three distinct forms, taken from St. Thomas, Cornelius à Lapide and P. Gietmann.

The Synopsis of the Psalms is also published separately in a small volume.

NAZARETH ET LA FAMILLE DE DIEU DANS L'HUMANITE. Par le R. P. A. Dechevrens, S.J. Tome I, pp. 237; Tome II, pp. 301. Prix, les 2 vols., 5 francs.

JESUS-CHRIST DANS L'EVANGILE. Par le R. P. Thomas Pégues, O.P. Tome I, pp. xii—348; Tome II, pp. 396. Prix, les 2 vols., 9 francs. Paris: P. Lethielleux, Libraire Editeur.

Two works mutually supplementary. The first explains in a practical manner the idea of divine sonship to which our Lord's Incarnation has uplifted humanity. The second analyzes the portrait of our Lord—the cause and model of that sonship—as reflected in the Gospel.

The effects of Naturalism, the dominant error of our age, are painfully manifest, not only in the disregard and denial of the supernatural order by non-Catholics, but also in the dimming of vision and the benumbing of feeling in respect to the things of faith on the part of the children of the Church themselves. The supernatural is identified with Christianity, with the Church, her mysteries, precepts, and Sacraments. "It is summed up in the word which Christ placed on our lips, that by manifold repetition it might remain deeply engraven on our mind and heart: *Our Father*, who art in Heaven."

Yet the mystery of divine filiation, which the Gospels so often mention; which the Holy Spirit is unceasingly effecting in the Church; which is to reach its consummation in eternal glory, is insufficiently dwelt upon and realized by the faithful. May not this be due, asks Father Dechevrens, to us priests, who in our sermons and instructions, under pretext that the subject is beyond their intelligence, fail too often in explaining to the faithful the great mystery of our divine filiation, and of grace, which is its foundation? To aid in the quickening and deepening in souls of the realization of this ineffable privilege of divine sonship, the author has sent forth these volumes. In the first he outlines God's plan in the creation of man and in the Incarnation. Herein are seen the basis and reason of all duty—the dignity to which man has been raised by being associated in adopted filiation with the consubstantial Son of God. The divine plan is shown as illustrated in the home at Nazareth, and then in the Church, the extension in time and space of the Holy Family. The second volume portrays the life at Nazareth as the model to which the Christian soul must conform to reflect in itself a filial resemblance with its Father. The work in its entirety is not exegetical but ascetical. The principal aim is to visualize as far as possible the idea of divine filiation illustrated in the home at Nazareth, the exemplar of the Christian home. In this respect it will be suggestive to the priest in his instructions for parents and children.

Jesus Christ in the Gospels, the second of the two works at hand, is chiefly historical and exegetical, though it brings out the spiritual teaching that emanates spontaneously from the subject. The aim is to tell the consecutive story of our Lord's life in the words of the Evangelists. The four Gospels are blended and broken into portions corresponding to the leading divisions and events of His life, topography rather than time being the basis of these divisions. After each section thus drawn from the Gospel narrative the author subjoins an explanation which brings out exegetically the literal meaning of

the passage, and its significance in the fuller unfolding of our Lord's history. It is in this respect not unlike Father Coleridge's great work, though compressed within much smaller compass.

LEAVES FROM ST. AUGUSTINE. By Mary H. Allies. Edited by T. W. Allies, K.C.S.G. Second Edition. Revised and Corrected. London: R. & T. Washbourne; New York: Benziger Brothers. 1899. Pp. xii—483.

It is only the comparatively few that can read the original works of St. Augustine; and of these it is the lesser few that can afford the time, in these days of multiplied demands on the limited store of a life's energies, to read so voluminous a writer. Besides this, much that came from the pen of the great Bishop of Hippo had mainly a local and temporary or a purely subjective interest. So that, viewed as a mere time- and energy-saving instrument, it would be difficult to estimate the value of such a work as the one here presented. But the book has a higher claim on the appreciation of the busy reader. It is a faithful portrait—miniature, yet true—of the mind and heart and character of one who was second perhaps only to St. Paul in the range of his influence on men. It is certainly a privilege to be presented through the medium of a faithful translation with an orderly character sketch of one who, as Mr. Allies observes, "ranks amongst the Fathers of the Church as St. Paul amongst the Apostles" (Pref.).

The author has grouped the material under four heads. The first selects from the *Confessions*, the story of the conversion of St. Augustine, and the death of St. Monica; from the *Sermons* his episcopal life at Hippo; from various other writings the purely philosophical side of his mind is delineated. The second part, entitled "Doctrine in Daily Life," develops from the *Sermons*, *Commentaries*, the *City of God*, and other works, his religious teaching on many moral subjects. The third part brings out from diverse writings his mind on the Church; and the fourth part illustrates his thoughts on Eternity, the Resurrection, the Beatific Vision, etc. The work of translating was, if anything, more difficult, as all know who are familiar with St. Augustine's Latin, than that of selecting. It is no slight praise to say that the style is thoroughly English.

NATURE'S MIRACLES. Familiar Talks on Science. By Elisha Gray, Ph.D., LL.D. Vol. I. World-Building and Life, Earth, Air, and Water. New York: Fords, Howard & Hulbert. Pp. viii—243.

A neat little volume in spring dress. It tells of some of the wonderful phenomena of earth, air, and water—marvels so astonishing that by analogy they may be called "nature's miracles." It is written in a clear, pleasing, conversational style, the technicalities of science being avoided, and the matter presented in a way to arouse and sustain the interest of the general reader. The author's name is near the top on the roll of modern inventors. By turns a farmer's lad, blacksmith's apprentice, carpenter, boat-builder, self-supporting through a college course, the inventor of the telautograph, the multiplex telegraph, the speaking telephone, and many other kindred apparatus, the wonder is that he finds the time to write books on popular science. *Si iste et iste cur non et ego* is the stimulus to industry the reader in his own lines may well take from the book. Two companion volumes are in course of preparation: one on Energy and Vibration, the other on Electricity and Magnetism.

THOUGHTS FOR ALL TIMES. By the Right Rev. Mgr. John S. Vaughan. With a Preface by the Right Rev. J. C. Hedley, D.D., O.S.B., Bishop of Newport. First American edition (from the fourth English edition). With a Preface by His Eminence, Cardinal Gibbons. New York: O'Shea & Co. 1899. Pp. xiv—412.

It is gratifying to find that these *pensées* have multiplied into four editions in England and have now entered into an American edition —in a form, too, worthy of the matter and of the publishers, and yet within the reach of the impecunious. The thoughts for all times are grouped under three divisions. The first contains chapters on Infinite Love, on the Nature, Simplicity, and Wisdom of God and the Blessed Trinity as reflected in man and as "vestiged" in irrational creatures. The second includes Thoughts on the Blessed Eucharist, on Sin, Purgatory, and Divine Grace. The third has chapters on the Riddle of Life, on Man as a Microcosm, on Pain, Faith, Theology, and Vivisection, and a few more miscellaneous subjects. From this division the reader will notice that the work aims at no strictly unified conception. It is a collection of essays that have already appeared for the most part in print, and whose only bond of union is their general theological character. It is not a volume of sermons, but of essays, in

which many deep truths of theology are treated with a felicity of illustration and grace of literary style that ensure them an interest with readers not otherwise informed in theological science. The book will serve the priest as an instrument for his own spiritual culture as well as in the preparation of his instructions; one, moreover, that he can give or recommend to educated laymen, Catholic and Protestant, with well-founded assurance that its use will be to their advantage.

OXFORD AND CAMBRIDGE CONFERENCES. 1897–1899. By Joseph Rickaby, S.J. London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. 413. Price, $1.35.

OXFORD CONFERENCES. Summer Term, 1899. By Fr. Raphael M. Moss, O.P., Lector in Sacred Theology. London: Kegan Paul, Trench, Trübner & Co.; New York: Benziger Brothers. 1900. Pp. 109. Price, 60 cents.

Sermon books, as they usually go, are looked on as dull affairs, and few readers, not professionally interested, take them up with anything like avidity. The Oxford and Cambridge Conferences have proved themselves noteworthy exceptions to this rule. Those who read the little brochures in which the Conferences originally appeared felt themselves repaid in the mental and moral edification derived from their vigorous thought, as well as entertained with their smooth style and the rich fund of bright illustration and literary allusion. The book-form in which the different series are now collected secures their deserved permanency, besides the convenience of unity.

The new series of Oxford Conferences by Father Moss treats, in eight discourses, of Divine Grace, its necessity, nature, causes, and effects. The profounder nature of the subject does not lend itself to the brevity of treatment, or to the familiar, easy touch of diction that marks the preceding Conferences. The discourses are summaries, solidly and clearly wrought, of the Theology of Grace.

THE CONVENT CHOIR BOOK. A collection of Original Compositions for Morning and Evening Service for Female Voices. Composed and arranged by B. Hamma. 127 pages. Price, $1.50 net.

A large collection of two-part compositions for female voices. The compositions are written with an eye to simplicity in the voice parts, while the accompaniment, without being at all difficult, is full and satisfying. Besides the two-part pieces, there are four Gregorians and a *Requiem* and *Libera* for unison chorus.

Recent Popular Books.[1]

ADAM GREYSON: Mrs. Henry de la Pasture. $1.50.

The heroine and her three grand-daughters play parts of nearly equal importance in a very long story of every-day life. The hero, married for his money by one of the grand-daughters, is very meek and submissive, until he discovers that her mother was of humble extraction, when he suddenly asserts himself and declares his equality. This is the only novel touch in the tale.

ANDROMEDA: Robert Buchanan. $1.25.

The monster, in this version of the myth, is a rough sailor, who marries the heroine in her childhood, in order to be able to protect her from poverty, and then disappears. Having met and loved an artist, and having acquired a veneer of education, she conceives a horror of her husband, when he suddenly returns to life, and after many threats and violent scenes, he obligingly departs, and dies in a manner leaving no room for legal doubt that she is free to marry Perseus.

ANDY DODGE: History of a Scapegrace: Mark Price Pendleton. $1.25.

The scapegrace is expelled from more than one school for lawless foolishness, but drifts into the office of a country journal and makes it so brilliant that his services are peremptorily demanded by a New York daily paper, after which he marries and is happy and prosperous. The author may not actually commend the hero, but does not condemn him, and the whole tale is feeble.

ANGLO-BOER CONFLICT: Alleyne Ireland. $0.75.

This volume belongs to the series begun with "The Dreyfus Story." It contains only what is absolutely known in regard to the acts of the Dutch and English, excluding all rumors of secret arming and fortifying, and all the romances of diplomatic agents of all races. A list of unofficial sources of information, in the shape of magazines, papers, and books, is appended.

BIOGRAPHY OF A GRIZZLY: Ernest Seton-Thompson. $1.50.

The author compels the reader to see the world through the eyes of a grizzly bear, from his earliest days to the moment when, old and worn, he is glad to let himself be suffocated by poisonous vapors. The study is minute, and full of surprising touches of insight and imagination, and the pictures, of which twelve are large and tinted, and the others very small sketches, are revelations such as were never seen in this country before the author's appearance

BOSS OF TAROOMBA: E. W. Hornung. $0.75.

The "boss" is a spirited girl, who for some time manages her farm, her rough neighbors, and her farm hands with success, but at last has to fight for her life and her possessions, aided by a musician, whose success as her suitor has aroused the hostility of the worst element among her neighbors. The story is not intended to be anything but amusing, and amusing it is.

BY WAY OF THE WILDERNESS: Pansy (Mrs. G. R. Alden). $1.50.

A weak father, a selfish stepmother, and a malicious and untruthful stepbrother make the hero's life miserable, but through their shortcomings and sins he comes to perfect conversion according to Calvinistic ideas. The theology with which the story is laden is purely Calvinistic, and an abused and misunderstood boy is always an unwholesome companion of youth.

CAMPAIGN OF THE JUNGLE: Edward Stratemeyer. $1.25.

This, the fifth of the "Old Glory Series," describes Gen. Lawton's campaign in Luzon, and, until its history shall be soberly written, is worth owning as a memorandum of the various battles and captures. As a story for boys, it is excellent of its kind, not likely to become a classic, but putting contemporary events in an attractive and easily remembered form.

CARDINAL'S MUSKETEER: M. Imlay Taylor. $1.25.

The hero, the real heir to a marquisate held by a wicked kinsman, is protected by Richelieu, to whom he renders good service, and receives his reward in restoration to his rightful dignities, and marriage with his kinsman's daughter, with whom he has fallen in love. The fighting, love-making, and intrigue are judiciously blended, making a pleasant story.

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

DARTNELL: Benjamin Swift. $1.50.

The morbidly sensitive Sir Charles Dartnell, modestly convinced that he understands love better than any living man; too refined to endure light, color, music, or society, forces his wife into intimacy with his familiar friend. When he suspects the alienation of her affections, he ostensibly goes away, but really encamps on the roof of the house to watch her, suborning her maid for the same purpose. All the acquaintances of the three persons concerned allow their imagination to outrun the event of the wife's guilt; but when it becomes evident, her husband divorces her, exulting much in his former friend's ruin, and makes a comfortable, dark, silent solitude for himself, and the reader has to meditate severely upon the Ten Commandments to refrain from being pleased with his discomfiture. The book is a symptom of unwholesome literary tendency, for the author writes of his lunatic hero with no humorous appreciation of his actual ludicrousness, although he makes his scandalmongers detestable, and punishes his sinners roundly.

DEACON BRADBURY: Edwin Asa Dix. $1.50.

The stalwart old hero, finding that his faith is shattered by the misfortunes falling upon him through the apparent misconduct of his cherished son, insists upon leaving the church of which he is a shining light. His children and wife are very well described, but with occasional superfluous detail, as, for instance when every one of the actions necessary to clear a dining-table of dishes and cloth, and to refurnish it for common use, is given in a melancholy list. As the Deacon's creed was heretical from the beginning, his heterodoxy has its queer aspects and might injuriously puzzle a young reader. Some of his questions are like the inquiries of a lisping child, whose conceptions of everything are incorrect.

DREAM OF A THRONE: Charles Fleming Embree. $1.50.

The moving power in this book is a patriotic but faithless Mexican monk, the father of the heir to the lost throne of Texcoco, and the story tells of the strange nurture and education of the boy, and of his attempt, by the methods used in Spanish-American colonies, to regain his heritage. His foster sister and her lover, pious and good Christians; his affianced, a girl representing the worst type of Mexican plotter, merciless, false, and profane, and her lover, habitually traitorous in every respect, are the chief characters. Three private soldiers of humble birth, as full as Sancho of proverbs and simplicity, furnish the lighter element. The style is uncommon and distinguished. No better Mexican historical romance has been written in English.

ENOCH WILLOUGHBY: James A Wickersham. $1.50.

The chief interest in this story is in the exposition of the influences under which a Quaker became a Spiritualist medium, and an orthodox Quaker mother consented to the marriage of her son and the medium's daughter. The tale is related with perfect gravity, and is of interest to Protestants uncertain as to the trustworthiness of their peculiar creed. To a Catholic, the entire unreasonableness of all the chief actors is amazing, but the heroine shines both as daughter and as sweetheart.

FORESTMAN OF VIMPEK: Flora P. Koptek. $1.25.

Sketches of peasants ignorant of the world, not too well instructed in religion, innocent of sentimentality, brutally frank, and inclined to be sly. Many of them take part in a pilgrimage, which is described in the modern French manner with equal emphasis on noble and sordid details.

FORTUNES OF A LITTLE EMIGRANT: Mary E. Mannix.

Michael, an honest, industrious youngster, not too good to use his fists when attacked by other boys, comes to the United States and steps into an excellent situation after three months of walking across the continent. By a series of innocent misunderstandings, combined with hostile malice, he is made to appear guilty of theft; but the truth is soon manifest, and he finds himself with good friends, anxious to educate him. The little story is told with much animation and kindliness, and the young Michael is an excellent companion for any boy. (Eight to twelve years.)

HARP OF LIFE: Elizabeth Godfrey. $1.50.

Four sisters, left orphans with small fortunes but large ability, decide to earn their own living, and one becomes a public singer. She marries, but evades most of the duties of a wife, persuading herself that art stands first; but a severe lesson teaches that her love dominates her art. The description of a singer's trials is vivid, but not gross, and the question of religion is not brought into the case.

HOME AND GARDEN: Gertrude Jekyll. $3.50.

This volume contains a description of the ideally beautiful house built for herself by the author, and of its gardens, and it is illustrated with a large number of photographs. It is very well written, and although the actual application of its precepts presupposes large means, many of its teachings are useulf to all gardeners and homemakers, and it is agreeable reading even for the proletariat.

INDIANS OF TO-DAY: George Bird Grinnell. $4.00.

The unique attraction of this quarto is its plates, in which Indian chiefs and a few prominent squaws are represented in all the pomp of such savage finery as yet remains in use among the tribes. As the pictures are photographs, their trustworthiness is unimpeachable, and their size is so

great that details are sharply defined. The text contrasts the former and present condition of the Indian; describes reservation life and the transactions of the agency and similar matters. The author is the leading authority on his subject.

INDIAN STORY AND SONG FROM NORTH AMERICA: Alice C. Fletcher. $1.25.

Some thirty Indian songs for various occasions are here collected, each with the simple harmonic accompaniment found necessary to give the air the sound which the Indian recognizes as correct. The story of the song is added, and, in many cases, is beautiful and poetical. The author is a scientific observer, not a sentimentalist, and the arrangement and harmonization are the work of musicians of repute. The music is the most nearly primitive yet arranged in modern notation.

JUDGES' CAVE: Mrs. H. M. Lothrop (Margaret Sidney). $1.25.

The "judges" are those English regicides who, after the Restoration, concealed themselves in the New Haven Colony. The heroine, at first loyal, protects them after one of them has saved her life. She talks and acts like a nineteenth century young person, and she constructs falsehoods with marvellous grace and ease, greatly to the admiration of her Puritan friends. The author has made the most of the legend, but entirely lacks sympathy with the period.

KATE WETHERILL: an Earth Comedy. Jennette Lee. $1.25.

The heroine dies a few days after her husband, being strictly admonished by her physician, repents of some twenty years of parsimony, indifference, and the imposition of unceasing drudgery. A brief space before her death, she finds strength and encouragement in a scrap of philosophy culled from a newspaper, the sole source of mental, social, or spiritual aid within her reach, and by its aid endures her husband's temporary wandering of affection, and the loss of one of her children. The spiritual destitution pictured in the story well represents the condition of certain circles of nominal Protestants.

KNIGHTS IN FUSTIAN: "Caroline Brown." $1.50.

The formation and acts of the secret society, called the Knights of the Golden Circle, are described in this story, which is also an excellent study of life in rural Indiana, as it was during the Civil War. The American inaptitude for conspiracy gives the tale an air of comedy, although much of it is the grimmest possible tragedy. The incidents recorded, a few of a sentimental nature excepted, are literally true, and the quotations from the ritual are taken from the stenographer's report. This passage of the Civil War has waited long for a novelist, but has fallen into excellent hands at last.

LETTERS OF THOMAS GRAY: Selected with a Biographical Notice: Henry Milnor Rideout. $1.00.

Fifty-five letters, covering a period of thirty-six years, are included in this volume, and also a portrait. They are unabridged, and so judiciously chosen as to show all sides of the poet's character. The entire book is a glass, through which one perceives the whole kingdom, from the king to the field flowers, for Gray was interested in everything.

MICHELANGELO: Estelle M. Harll. $0.75.

This, the third of the Riverside Art Series, contains a portrait, the Madonna in the Florentine Museum, Moses, Cupid, David, the Pietà, Jeremiah, Daniel, the Christ Triumphant, the two Sibyls, Lorenzo de Medici, and four other pictures, with a good introductory sketch and careful descriptions of the pictures. The book is intended for school use, and, to avoid Unitarian, Hebrew, and Atheistic censure, the author was obliged to write of Christianity with much care, avoiding any assertion of miracle, but she equally avoided anything offensive to Christians, and is reverent, although not enthusiastic.

MODERN READER AND SPEAKER: George Riddle. $1.50.

This collection of recitations includes nothing not doubly proved by the editor, both as instructor and as public reader. Both verse and prose are carefully edited, with the intention of displaying the reader's ability and of avoiding dull passages.

MONSIEUR BEAUCAIRE: Booth Tarkington. $1.50.

A perverse Duke of Orleans, running away from the excellent marriage devised for him by his royal brother, appears in England in disguise, wins the love of a peer's daughter and the hatred of many men of fashion, and at last reveals himself in a highly theatrical fashion, after having tested the lady's affection and found it unstable. It is a pleasant story, suggesting translation in many passages, especially in one, in which the English lady addresses a group of her countrymen as "My little poltroons."

NEW ENGLAND BOYHOOD AND OTHER BITS OF AUTOBIOGRAPHY: Edward Everett Hale. $1.50.

The sixth volume of Dr. Hale's "Works" describes the life in educated Boston families having a competence, but not wealth, in the years between 1820 and 1840. The following sixty years are treated in papers describing the Boston of the mid-century; abolition struggles in Texas; the work of Dr. Hale's church in the Civil War, and other matters with which he has been connected, and to this are added about a hundred pages on arbitration, permanent peace, and other measures of international importance.

ONE QUEEN TRIUMPHANT: Frank Mathew. $1.50.

The time of the story is the period included between the inception of the Babington plot and the execution of Mary of Scotland, and the scenes take place at the court of Elizabeth, in the prisons of Mary, and in the haunts of the conspirators. The few fictitious characters include among them the hero, a faithful servant of Elizabeth; his brother, a conspirator, and the heroine, the supposititious daughter of Mary. The author holds the scales level between the two queens, not making either very attractive, but allowing their partisans to speak for themselves. The author's bias is towards Elizabeth.

PARSONAGE PORCH: Seven Stories from a Clergyman's Note Book. Bradley Gilman. $1.25.

The clergyman is Protestant, and on one occasion assures a friend that dogs have souls, and his stories illustrate the trials and pleasures of the Protestant ministry. One tells of a parish which asked its bishop for a young minister and learned wisdom from experience; another of a minister who learned the real nature of the enthusiastic, musical, flirting female parishioner; and the third tells of the miserable fate of a pastor who filled certain empty pews with lay-figures and was detected. The other four stories deal with the congregation, and describe quaint persons and conduct.

PASSENGERS: Myles Hemenway. $1.25.

This volume includes that issued nearly two years ago under the title, "Doomsday," and another entitled "April," and told by a madman who laments the death of the woman whom he has loved and murdered. Both stories are ghastly and unwholesome, although the second shows skill in the manipulation of horrible thoughts.

PRIEST'S MARRIAGE: Nora Vynne. $1.00.

The hero, material and almost brutal by nature, is perverted, abandons his sacred office, attempts marriage, is unhappy, deserts, returns when she attempts to divorce him, is repulsed, and retires, advising her to marry the excellent youth who has loved her from the beginning. The various Protestant characters discuss the situation according to their very dim lights, and the priest attributes his conversion to his supposed wife's amazing purity and goodness. The abnormal virtue of most of the Protestant characters, and the unfair presentation of their comments upon the hero and his doings, remove the book from the field of artistic fiction, and its author's apparent modest intention of proving the impiety, impropriety, and bad policy of clerical celibacy leads her to discuss topics unfit for the consideration of the female laity. To write an edifying novel on this subject might be possible to a Manning, but it is beyond the power of any woman.

PRINCESS SOPHIA: E. F. Benson. $1.25.

The virtuous young hero, the prince of an imaginary kingdom, is outwitted at every turn by his clever mother, the most audacious gambler in Europe. The story is a clever extravagance.

PROSE OF EDWARD ROWLAND SILL. $1.25.

Essays on beautiful natural objects, on literature and on criticism, on music, psychology, ethics, and education, are here collected, together with a few on various aspects of life. They contain real thought expressed with rare judgment and taste, and are uncommonly suggestive and awakening. The introduction includes letters revealing a rarely beautiful character, but this makes itself evident in all the essays, which are sweet-tempered, even when distinguishing between good and bad. The volume is real literature, and will have enduring life as such.

QUEEN'S GARDEN: M. E. M. Davis. $1.25.

A story of a week in the life of a homeless orphan, to whom love and wealth came suddenly, to be followed by imminent danger of death, and that in turn by happiness. It is beautifully written, with touches of pleasant strangeness, intensified by contrasting horror, vividly described.

REBEL: H. B. Marriott Watson. $1.50.

The hero, an especially audacious peer of the court of the second Stuart, succeeds in rescuing his betrothed from James Stuart, who has kidnapped her, but carries his resentment to such lengths, both in word and deed, that his assassination, after a few days of wedded life, merely cheats the block of a victim. Many of the most amazing incidents are taken from authentic memoirs of the period, and the book fairly presents the Stuart court as it may be seen in the pages of Evelyn, Pepys, and De Grammont.

RED BLOOD AND BLUE: Harrison Robertson. $1.50.

Justice is done to each of the social strata indicated by the title, and the story is an excellent description of the very newest South, firmly knit to the North in the Spanish war, yet not forgetting its traditions of family and of manners. The contrasted characters, the ex-Confederate planter and the son of the plain farmer, are of the best type, and their mutual influence is shown in an agreeable story without a villain.

RHYMER: Allan McAulay. $1.50.

"Clarinda" is the heroine's cousin, and aids her in escaping from an absurd lover to whom her mother would marry her for mercenary reasons; and later, Burns and Clarinda very nearly succeed in separating the girl from her chosen betrothed. The author makes no hero of Burns, but writes

of him as if disgusted with the excuses offered for his failings. The heroine is charming, and her lover is worthy of her, and the fable that binds their love with the affair of the Bard and Nancy is ingenious.

ROBERT TOURNAY: William Sage. $1.50.

The son of a French nobleman's intendant secretly loves his master's daughter, and, during the chances and changes of the Red Terror, after rescuing her from the mob, which sacks and burns her home, he wins her affection, and she in her turn saves his life. The French Revolution has endured nearly a century of hard usage as a background for love stories, but this tale is original in arrangement, and is of varied interest, the personages being driven by events, instead of having events centre about them, as is the case in too many books of the period. Danton as the hero's friend, and Robespierre as his enemy, are among the real characters introduced.

ROOM OF THE ROSE: Sara Trainer Smith. $1.25.

The title-story of this book is less meritorious than most of those following it, but its position is the excuse for a pretty and original cover, within which are thirteen other tales, each one an incitement to high thought or good action. The late author was not content with strongly moral and pious intention, but gave her work excellent literary form, thus doubling its power for good, for the stories are fascinating to readers quite indifferent to the faith of which they are the natural product. To Catholics, young and old, the book will come as a wise and tender friend; to Protestants it will be a veiled missionary.

SMITH COLLEGE STORIES: Josephine Dodge Daskam. $1.50.

Ten clever, amusing stories of girls who happen to be in college, but do not differ from other girls except in being uncommonly addicted to management of one another. Most of the stories abound in fun, but two have heroines who find the world a serious place. The stories, without in any sense casting discredit upon the college, show that it is no place for a weak girl or for a girl of unformed character.

SONGS OF THE GLENS OF ANTRIM: Moira O'Neill. $1.00.

These poems are as simple as folk-songs, their art being absolutely perfect in self-concealment. They are but few, but each is a pearl.

SON OF THE WOLF: Jack London. $1 50.

The nine stories in this volume, reprinted from the *Atlantic* and the *Overland*, describe that warfare with that Arctic cold which reduces him who seeks fortune in that struggle to the level of the savage in certain respects, while giving his imagination and tact abnormal keenness and increasing his fortitude an hundredfold. They are wild tales, but exceedingly well told, with no wasted words. They are men's stories, written for men, not for little girls, any more than Homer is written for young ladies' clubs, and they should not be set before very youthful innocence, although their morality is unimpeachable.

TOTAL ECLIPSES OF THE SUN: Mabel Loomis Todd. $1.00.

This is a new edition of a book originally issued in 1894, with an added chapter describing the eclipses of 1896 and 1898; some ninety illustrations; and all that is now known in regard to the future eclipses of 1900 and 1901. The charts give all the data needful to the teacher or student of eclipses, but the book is written in easy style, and its greater part is within the grasp of the curious but unscientific reader.

TOUCHSTONE: Edith Wharton. $1.25.

The author's careful style occasionally degenerates into apparent affectation, but the story is ingeniously planned and original. A poor man obtains the money necessary for his marriage by secretly selling and publishing the love-letters written to him by a dead woman of genius. This base transaction serves to test the character, not only of the man, but of his wife and of all their friends.

WATERS OF EDERA: Louise de la Ramée (Ouida). $1.50.

An Italian peasant's calamitous quarrel with manufacturers intent upon monopolizing the waters of the stream irrigating an agricultural region is the theme of this story. The author has striven hard to describe a model Catholic priest, and has succeeded in showing one with whom the moral victory always remains, even when he is defeated in his plans for the good of his people; but she cannot deny herself the pleasure of an occasional gibe at the expense of the Church, which, like most Protestants, she seems to regard as an entity responsible for all the ill-doing of her children, but quite isolated from their virtues. The English syntax and the Italian orthography are Ouida's own.

WOMAN AND ARTIST: Paul Blouet (Max O'Rell). $1.50.

The ancient question of a female artist's ability to endure the yoke of matrimony is brought up for treatment in this book, and adorned with certain new complications. The case advanced demonstrates nothing, both husband and wife being exceptional, and the reconciling friend being much too amiable for this world.

WOMAN'S PARIS: A Handbook of Everyday Living in the French Capital. $1.00.

This book is intended to supply the female traveller with that mass of trivial information which no one supposes to be necessary until pocket and temper suffer for the want of it, while the native smiles and levies taxes on both. It supplies the information included in the phrase "knowing the town;" telling women when and how to spend their time and money to the best advantage.

Books Received.

L'EUCHARISTIE. Nouvelle édition. Extrait de Bossuet. Par le R. P. Libercier. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. x—214. Prix, 1 fr.

A L'ECOLE DE JESUS. (F. de Lammenais.) Nouvelle édition, par le R. P. Libercier. *La même librairie.* Pp. xii—264. Prix, 1 fr.

BEITRAEGE ZUR TEXT- UND LITERARKRITIK SOWIE ZUR ERKLAERUNG DER BUECHER SAMUEL. Von Dr. Norbert Peters, Prof. d. Theol. a. d. B. Philos.-Theol. Facultät zu Paderborn. Mit Approbation. St. Louis, Mo. (Freiburg im Breisgau): B. Herder. 1899. Pp. xi—235. Preis, $1.90.

WAS SAVONAROLA REALLY EXCOMMUNICATED? An Inquiry. By the Rev. J. L. O'Neil, O.P. Boston: Marlier, Callanan & Co. 1900. Pp. xi—202. Price, 75 cents.

THE EVOLUTION OF THE ENGLISH NOVEL. By Francis Hovey Stoddard, Professor of English Literature in New York University. New York: The Macmillan Company. 1900. Pp. 235. Price, $1.50.

LIFE AND LETTERS OF AMBROSE PHILLIPPS DE LISLE. By Edmund Sheridan Purcell, Member of the Roman Academy of Letters; Author of the "Life of Cardinal Manning." Edited and finished by Edwin de Lisle, Fellow of the Society of Antiquaries; sometime Member of Parliament. In two vols. Vol. I, pp. xii—422; Vol. II, pp. 382. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900. Price, $10.00.

THE MAKING OF CHARACTER. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Oxford. *The Same.* 1900. Pp. vii—226. Price, $1.25.

ISRAEL'S MESSIANIC HOPE. To the Time of Jesus. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed. *The Same.* 1900. Pp. xi—315. Price, $1.50.

FIVE GREAT OXFORD LEADERS. Keble, Newman, Pusey, Liddon, and Church. By the Rev. Aug. B. Donaldson, M.A., Canon Resi-

dentiary and Precentor of Truro. New York: The Macmillan Co.; London: Rivingtons. 1900. Pp. xi—390. Price, $1.75.

De Paucitate Salvandorum quid docuerunt Sancti? F. X. Godts, C.SS.R., Lectio spiritualis Clero perutilis. Editio tertia, auctior et emendata. Bruxellis Sumptibus Julii de Meester. 1899. Pp. 551.

Wetzer und Welte's Kirchenlexikon oder Encyklopädie der katholischen Theologie und ihrer Hülfswissenschaften. Zweite Auflage, in neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten, begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Dr. Franz Kaulen. Mit Approbation des Hochw. Herrn Erzbischofs von Freiburg. Hundertvierundzwanzigstes Heft. Freiburg, St. Louis, Mo.: B. Herder. 1900. Pp. 386–575. Preis, 30 cents.

The Four Last Things: Death, Judgment, Hell, Heaven. By Father Martin von Cochem, O.S.F.C. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 223. Price, 75 cents.

The Perfect Religions. For the use of Confessors in Convents, the Inmates of Convents, and those who aspire to the Religious Life. Instructions of Monseigneur D'Orleans de la Motte, Bishop of Amiens. *The Same.* 1900. Pp. 242. Price, $1.00.

Theologia Moralis Decalogalis et Sacramentalis, auctore Clarissimo P. Patritio Sporer, Ord. FF. Min. Novis curis edidit P. F. Irenaeus Bierbaum, O.F.M., Provinciae Saxoniae S. Crucis lector jubilatus. Cum permissu Superiorum. Tomus II, Paderbornae. 1900. Ex Typographia Bonifaciana. (J. W. Schroeder.) Pp. viii—948.

The Fortunes of a Little Emigrant. By Mary E. Mannix. Notre Dame, Indiana: *The Ave Maria.* 1900. Pp. 267. Price, 75 cents.

The Room of the Rose, and Other Stories. By Sara Trainer Smith. Philadelphia: Jos. McVey. 1900. Pp. 266. Price, $1.25.

Saint Francis of Sales. By A. de Margerie. Translated by Margaret Maitland. Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1900. Pp. xiv—206. Price, $1.00.

THE DUCHESS OF YORK'S PAGE. By Mrs. William Maude. London: R. & T. Washburne; New York: Benziger Brothers. 1900. Pp. 186. Price, 70 cents.

ST. PETER IN ROME and His Tomb on the Vatican Hill. By Arthur Stapylton Barnes, M.A. With thirty full-page plates and several text-illustrations. London: Swan, Sonnenschein & Co., Lim. 1900. Pp. viii—395. Price, $4.00.

TESTAMENTUM DOMINI NOSTRI JESU CHRISTI nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem II Rahmani, Patriarcha Antiochenus Syrorum. Moguntiae. Sumptibus Francisci Kirchheim. 1899. Pp. lii—231. Constat Marc. 25.

JUVENIS CHRISTIANO-CATHOLICUS Dei Sanctorumque Cultui pie deditus sive Libellus Precum formulis tam vulgaribus quam peculiaribus maxime hymnis et litaniis compositus a Sacerdote archidioeceseos Monaco-Frisingensis. Cum approbatione Archiepiscopali. Campoduni: Ex typographia olim ducali, nunc J. Koeseliana. 1899. Pp. 568. Pretium, $1.00.

THE GODS OF OLD; And the Story that They Tell. By the Rev. James A. Fitz Simon and Vincent A. Fitz Simon, M.D. London: P. Fisher Unwin. 1899. Pp. xxiv—456.

THE QUESTION BOX; or, Answers to Objections Against the Catholic Church by Non-Catholics at Missions, given by the Rev. F. G. Lentz, Missionary of the Diocese of Peoria. New York and San Francisco: Christian Press Association Publishing Company. 1900. Pp. 245. Price, 40 cents.

GESCHICHTE ROMS UND DER PÄPSTE IM MITTELALTER. Mit besonderer Berücksichtigung von Cultur und Kunst nach den Quellen dargestellt, von Hartmann Grisar, S.J., Prof. an d. Univ. Innsbruck. Mit vielen historischen Abbildungen und Plänen. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1899. Pp. 449–512; pp. 513–536. Preis, 45 cents, each.

S. ALPHONSE DE LIGUORI MUSICIEN et la Réforme du Chant Sacré. Ouvrage honoré d'une lettre de S. Eminence L. M. Parocchi. Par le R. P. J. Bogaerts, C.SS.R. Paris: P. Lethielleux, 10, rue Casette. 1900. Prix, 5 fr.

COMMENTARIUS IN ACTUS APOSTOLORUM auctore Josepho Knabenbauer, S.J. (Cursus Scripturae Sacrae auctoribus R. Cornely, J. Knabenbauer, Fr. De Hummelauer aliisque Soc. Jesu presbyteris.) Pp. 457. Prix, 9 fr.